

THE
BAPTIST MAGAZINE.

OCTOBER, 1846.

TEMPTATION.

A SERMON DELIVERED BY THE LATE REV. JAMES SMITH OF SHOREDITCH, AT
CAMBERWELL, 13TH OF NOVEMBER, 1836.

“And when he was at the place he said unto them, Pray that ye enter not into temptation.”
LUKE xxii. 4.

THE text is in the form of advice, counsel, and instruction. It is peculiarly weighty: it sounds like the counsel of a master to his servants, of a father to his children, of a Saviour to his disciples. It was necessary to those to whom it was addressed, and it is no less necessary to us.

There are four considerations that serve to render this counsel most weighty and impressive.

First, our Lord knew the force of temptations: he had experienced their power for forty days in the desert. The three temptations which are narrated were only the concluding part of that combat which had been maintained for forty days and nights. He suffered, being tempted. He knew the strength of temptation, and, therefore, feeling interested in his disciples, he said to them, “Pray that ye enter not into temptation.”

The second consideration that recommends the advice is, that he knew the dangers of the place. Judas, it is said, knew the place, because he had frequently been there with his Lord, who resorted thither for secret prayer. If Judas knew the place, much more reason had our Lord for knowing it; and when he was at the place, knowing the dangers of the place, which his disciples did not, he warned them. ‘He said unto them, Pray that ye enter not into temptation.’ He was aware that Judas, with a rabble band, was just at hand; that the cup was about to be put into his hand and he must drink it in order to effect the purpose for which he came into the world; and that the temptation to forsake him in the hour of his suffering would soon be presented. They probably apprehended no danger, but he foresaw it all. And does not he still know the place where we are so

much exposed to temptation? Does not he know the danger of the place, though we may little suspect it, and may, in consequence, be little on our guard.

The third consideration I would suggest is, that he knew the efficacy of prayer—he was a man of prayer. And is that man a Christian who does not pray, or who prays only occasionally, or merely says his prayers? He is not like Christ :

“He in the days of feeble flesh,
Poured out his cries and tears.

He had tried the efficacy of prayer, and he recommends to his disciples to take the weapon he had found successful, the only weapon which the Christian can successfully employ.

A fourth consideration which recommends the advice in the text is, that he knew the weakness of his disciples. He had foretold that they should all be offended because of him that night; they had heard him say to one of them, “Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not;” they had heard Peter say, “Though all men should forsake thee, yet will not I;” they had heard him admonish them again, but they did not think themselves so weak. Perhaps they were ready to say, “We have had a delightful opportunity in the upper chamber, where our master has poured forth such a delightful prayer as never was uttered before; we are now going to the scene of his intercourse with God; we are only going from pleasure to pleasure; here we shall be secluded from temptation; or if it comes after such a season as we have just enjoyed, we shall be proof against it.” But though they did not know their own weakness the Saviour did, and “He said unto them, Pray that ye enter not into temptation.”

Observe the bearing of these remarks on ourselves. He knows the power of

temptation still; he knows the danger of the place; he knows our personal weakness; he knows the efficacy of prayer; and he says to each of us, “Pray that ye enter not into temptation.”

Let us remark, first, on the common evil against which they were warned—temptation. Secondly, on the place where they were exposed to temptation, and which required that they should exercise a guard. And thirdly, on the great Christian duty connected with this subject. And it is a proof how well he knew his disciples, and how necessary this advice, that only a few verses on we find that the Saviour, having retired for prayer, came and found them asleep; instead of watching and praying they fell into a slumber, and he said unto them, “Rise and pray that ye enter not into temptation.”

The common evil to which Christians are exposed is temptation. Anything without us that has an influence to withdraw us from God may be called temptation; however it may be presented, it has still that character; and whatever the particular character of the follower of Christ, he is exposed to particular temptations. Not one is free, but the temptation is varied according to our circumstances and situations, and the state of our hearts.

Notice first the temptations we are exposed to from the world. The lust of the flesh, the lust of the eye, and the pride of life, have a tempting power over the Christian's heart. The three great temptations of the world are, as Dr. Watts has expressed it, “honour, and gold, and sensual joy.” Perhaps some one may say, “These do not affect me; no honours adorn my brow; I have no riches, I am poor; I am not running the round of carnal pleasure, I am afflicted: I am not in danger from these temptations, which destroy so many thousands.” But, my friends, it is not necessary that we should wear the

wreath of honour to be under the influence of this temptation ; it is not necessary to be rich to feel the tempting power of riches ; it is not necessary that we should run the round of the theatre and the ball-room to feel their power to tempt : we live in a world where we witness these things, and Satan is busy to suggest all these things to our wicked hearts, and we feel more or less of their temptation.

Secondly, there are temptations arising from our peculiar circumstances and situations in life ; every age and every station has its appropriate temptation. Children at home have the temptations of their state and their station. Apprentices who have just gone out have temptations suited to their young minds. The apprentice just out of his time has temptations suited to his circumstances. The man who is just married and settled in life, or who has just entered into business, has his peculiar temptations. The rich and the great, who move in an orbit above their fellow-creatures, have temptations which others do not feel ; and those in the lowest ranks have temptations peculiar to themselves. Hence Agar said, "Give me neither poverty nor riches ; feed me with food convenient for me ;" and perhaps the middle station in society, in which the majority of the Lord's people are, may be most free from temptations of any : still each class has its appropriate temptations, and that being so, let each be concerned to learn what are the temptations to which he is peculiarly exposed.

I ought not, perhaps, to pass over the temptations arising from office. I refer not to the highest stations in society ; but this will apply from the chief magistrate to the upper servants in the household, and even to the monitor in the school ; temptations to that which is dishonourable to God, hurtful to the mind of the individual, and injurious to others.

Thirdly, the devices of Satan. "He walketh about as a roaring lion, seeking whom he may devour." Of all his devices the greatest is the persuasion which he creates in the mind of many that he does not exist. Surely it would be sufficient to inspire caution to say that his existence is possible. We are not acquainted with all the orders of being that exist, and we know little of the spiritual world. The argument would be stronger if we say that the existence of an evil spirit is probable ; that many circumstances around us, and many which have occurred, seem to bespeak the existence of such a spirit : but we reason not on possibility or probability ; his existence is certain—it is revealed—and his works are manifest. It is he who tempted our first parents in Paradise, and thus brought sin into our world ; it is he that tempted Cain to embroil his hands in his brother's blood, because his brother's works were good and his were evil ; it is he that tempted Job to curse God ; it is he who tempted David to number the people, and thus brought pestilence upon the land ; it is he that stood by Joshua the high-priest when he stood before the Lord and resisted him, and whenever we stand before the Lord he is not far from us ; it is he who tempted our Lord for forty days and nights ; it is he to whom the Saviour refers when he says, "Satan hath desired to have thee that he may sift thee as wheat ;" it is he who seduced Judas from his allegiance, and induced him to sell his Lord ; it is he who filled the hearts of Ananias and Sapphira, when they lied to the Holy Ghost : he is the spirit who now worketh in the children of disobedience. How many thousands are under his power ! He is spoken of under his characters he bears—he has many names applied to him to designate those,—Satan or a destroyer, the angel of the bottomless pit, the prince of

of this world, the prince of darkness, a roaring lion, our adversary Beelzebub, the deceiver, the murderer, the old serpent, and in other places he is compared to an angel of light. All these descriptions are intended to set forth his qualities to deceive and to destroy. He employs many agents. A legion of his agents first of all possessed one man, and afterwards ten thousand swine. But he employs many agents besides. Sometimes our fellow-creatures become his agents. All false teachers are especially his agents; all ringleaders among the workers of iniquity, all who endeavour to draw men into sin are acting the part of agents of Satan. Our dearest friends perhaps may become our tempters. Job's wife was an agent of Satan, and was acting as such when she said, "Curse God and die." He works in a variety of ways, but he is the old serpent still, though he may assume the dove.

The general aims of Satan are twofold,—first, to keep the ungodly secure, and in order to this he tempts them to indulge the flesh, to magnify the faults of others and to diminish their own, to put off the thoughts of religion. To the young he suggests that it is too soon to think about religion; that it is gloomy, and they may yet enjoy themselves in sin. To the old he suggests that it is too late; that their sins have been too long persisted in, and are too aggravated, to be forgiven: anything to keep them secure in their sins, and thus they are led captive by him at his will.

His object with respect to the godly is to worry, to torment where he cannot destroy. The godly are tempted to be exalted above measure. Have you never thought how fair you stand? how holy your garments—not spotted by the flesh? how great your talent? how much spirituality and unction there is in your prayers? how clever your measures? and how devoted you have become? Thus your pride and self-

importance have been gratified, and Satan would elevate you higher yet; he knows that the higher you are elevated in your own opinion the more you are placed within his power, and the greater hereafter will be your fall.

Another aim he constantly has in view is to divide the disciples. He sows the seed of discord among brethren. If God has made a hedge round his church, Satan is constantly looking for some gap at which he may step in. He knows that to divide and scatter is that which will be most injurious to the church, and will most serve his own ends.

Another object he has in view is to cool down the warm-hearted professor. I have often thought that I have seen, as it were, Satan looking askance at some young Christian full of holy love, and saying, "I will soon cool your zeal; I will bring you into connexion or company with some cold-hearted Christian who has long lost his first love; he will teach you, by his example, that there is no necessity for all this zeal in religion; you will take him for your standard instead of the Saviour, and thus you will soon be brought down to the common level of professors."

It will be the constant aim of Satan to draw you into sin. He knows that sin is the only thing that can do the believer any harm. By indulging in sin he brings dishonour on religion and distress on his own soul, and grieves the Holy Spirit of God.

There are some established advantages the devil has over all Christians in his temptations: he has the advantage of age and experience; he has been practising these temptations six thousand years; he has tried them all with persons like ourselves over and over again, and knows where he has succeeded.

Again, he has power,—blessed be God, not Almighty power, but still it is mighty.

Again, he has subtlety. Who can describe the subtlety of the old serpent? How have we found him selecting his times and his places with consummate skill, and applying his temptations to peculiar states of mind?

But there are some established advantages which Christians have against Satan. His devices are not new and they are exposed in the sacred scriptures, and it behoves us not to be ignorant of his devices in order that we may be guarded against them. He cannot resist the weapons of the Christian if they are properly used; they are, in that case, sure to be successful. He cannot force us to sin; he may allure us, and is constantly alluring us, but it is no sin to be tempted, the sin consists in the yielding to temptation.

The Christian has another advantage. He does not contend in his own strength. He has the arm of God, and he fights under an all-conquering Captain: he has conquered for his people, and he enables them to conquer all their spiritual foes; if they fight under his banner and keep close to him they are more than conquerors through him that loveth them.

But I would allude to the peculiar place of temptation. Young people, when they first leave the parental roof, may be thinking, "Oh, it would be delightful to have all our fetters broken, to go where we like, to associate with whom we please." Ah, take care; that very liberty may prove your ruin. You may be tempted to seek your pleasure in the lust of the flesh, the lust of the eye, and the pride of life, and Satan may give you companions such as you prefer who may bring you to everlasting destruction. Let such be concerned to pray, "My Father, be thou the guide of my youth." Sensible of their danger, may they be earnest in prayer that they may be kept from their peculiar temptations!

The period of making a Christian profession is a time of peculiar temptation. The Saviour's temptation in the desert was just after he had been baptized, and this is common with young professors. Though convinced of their sinfulness, they are but imperfectly acquainted with the depth of iniquity in their hearts; they cannot believe it possible that their love to the Saviour should ever decline, and thus they are not sufficiently on their guard. Sometimes the enemy sows tares with the wheat, and thus they are led to entertain light thoughts of sin and become negligent in their walk, and it is an act of sovereign mercy if they are brought back to God without reaping the consequences of their backsliding in the most bitter distress of mind.

Again, when forming connexions for life—that is an important turning point. When at that place you have indeed reason to pray that you enter not into temptation. It is a circumstance which will either add to your comfort or your distress; it will either tend to confirm and strengthen your religious character, or to impair it for life. Pray that you may not enter into temptation—that you may not be rash in your judgment, and postpone the asking the advice of your friends until you have made up your own mind.

Entering into business is a time of peculiar temptation. We rejoice at seeing young persons entering into life with a business hand and a business heart; we feel a respect for those who are good men of business, and who are thus fulfilling the duties of life; but even this is attended with danger lest the attention should be too much engrossed, lest religious duties should be neglected and the heart become cold and dead by the mind and the time being altogether absorbed by the world; and there is danger also of men being induced to

adopt principles and habits in business inconsistent with the morality of Christian profession.

Again, in seasons of prosperity are you saying, "I have succeeded in my business, my health is good, my family is comfortable, and every thing is agreeable." Take care; these smooth paths have their peculiar temptations, and many who have stood well in seasons of trial have fallen awfully in seasons of prosperity. When persons are in affliction they frequently send to beg an interest in our prayers; but this is not often done by those in prosperity, though they are, most probably, in circumstances of much greater danger.

Circumstances of adversity have their peculiar trials. Persons cannot submit with proper feelings to what the world calls "a reverse of fortune." There is a fine idea in Bunyan. Christian had to go down the hill of humiliation, and he was told that if he slipped he should meet with difficulty at the bottom, and so it was; he had a slip or two by the way and the battle with Apollyon was the consequence, and Bunyan says, "It was the dreadfulest fight that ever I saw."

The place of social company is often a place of peculiar temptation. I have often found it necessary to pray that the social party might not become a source of evil; but that, under the guidance of heavenly wisdom, it might be a source of spiritual good.

The closet and the house of God have their temptations. We may not only lose the benefit, but bring darkness on our minds, in consequence of not resisting the temptations of our spiritual adversary; he will, if possible, hinder us in our duties and deprive us of our blessing, and we have need in entering on religious duties to pray that we enter not into temptation.

In short, there is no station in which we can be placed, whether of masters or

servants, parents or children, or whatever it may be, in which we are not exposed to temptation, and in which this exhortation is not important, "Pray that ye enter not into temptation."

This leads us to the great duty enjoined in connexion with these circumstances. Prayer is important, first, as a preventive to temptation. God has prevented many temptations in answer to prayer; he has directed us in another course. We shall never know while we are here the full extent of the preventing mercy of God, but it may be said of us, "The God of thy mercies shall prevent thee."

Secondly, where prayer is not a preventive it is a preparative. If we are led to God in the exercise of prayer, if we abound in prayer, we are prepared to meet the foe, and through his grace shall come off victors.

Thirdly, it is the weapon, and the only weapon, with which we can successfully fight. "I love the Lord because he hath heard my voice and my supplications: because he hath inclined his ear unto me, therefore will I call upon him as long as I live." "When the pains of hell gat hold upon me, then cried I unto the Lord." Bunyan says that Christian found all the rest of his armour useless until he resorted to this: he cried unto the Lord, and he heard him and delivered him from all his foes. It is a remedy. Have you fallen by temptation? Apply yourself to prayer and look up to the throne of mercy, and you shall again rise.

I would urge this by the consideration of the power of God, the stability of the divine promises, and the efficacy of almighty grace.

Permit me, before I close, to give one word of advice. Are there any here who are ready to say, "I know nothing of temptation?" It is very probable that you are under its power while you say this, and yet unconscious of its

power; deceived by your subtle adversary. If you are not now, you soon may be. Watch and pray.

If you know any one who has fallen under temptation, do not triumph over him. You do not know the strength of the temptation under which he fell, nor the resistance he had previously made to it. You do not know how largely you may have to draw on the tenderness and affection of your surviving friends,—I say, of your surviving friends; for it may be, that a man who has stood honourably thirty or forty years in his religious connexions may, in an evil hour, fall so as to blast his reputation and

make his dearest friends ashamed of him.

I will just mention two or three passages of scripture by way of encouragement. "God is faithful; he will with the temptation make a way for your escape, that you may be able to bear it." "When the enemy comes in as a flood, the Lord will lift up a standard against him." "The God of peace will shortly bruise Satan under your feet." Oh, how delightful the thought that we are looking forward to a state where we shall be no longer subjected to temptation!

"Our inward foes shall all be slain,
Nor Satan break our peace again."

GERMAN SUPERNATURALISM, NATURALISM, AND RATIONALISM.

Abridged from Professor C. Ullmann of Heidelberg.

SUPERNATURALISM receives, along with the other declarations of scripture, all that is there asserted respecting the person of the Redeemer; but it receives this rather as one doctrine among other doctrines, than as the vital principle of Christianity. The naturalists, on the other hand, rejecting all that is personal and historical in religion, do not hesitate to express the wish "that the founder of that beneficent religion which bears his name, had remained for ever unknown to the Christian world, so that they might have benefited by the truths which he taught, and have escaped all abuses with reference to his person." According to the latter theory, which aims at effacing every distinguishing peculiarity of Christianity, any investigation of its essence becomes, of course, impossible. But the former habit of thought, though retaining more of the substance of Christianity, is little better adapted for the comprehension of its spirit. There is a falsity at the very outset, in the assump-

tion that Christianity is exclusively, or even principally, to be regarded as a doctrine. Belief certainly forms an element of religion; but he who studies religion only intellectually, loses sight of its vital principle. Its essentials are love and veneration, a deep pervading sense of dependence on God, of communion with and submission to him. For popular communication, and analytical examination, Christianity must indeed be reduced to doctrine; but it remains always, in essence, *Life and Action*. Only as *life* is Christianity the light of the world; and Christ himself clearly intimates this, since he does not say, My doctrine is the truth, but, "I am the truth," adding immediately that he also is the life.

Supernaturalism derives religion from special scriptural revelation, and confines belief exclusively to what is thus revealed; while the exercise of reason becomes almost nominal. Naturalism refers religion entirely to man's own consciousness, to reason, reflection,

moral necessity; the contemplation of nature; and either wholly deprecates any dependence on revelation, or allows it a merely nominal influence; employing scripture in the way of illustration, confirmation, or elucidation, but not considering it as the primal fount and sufficient authority. To the one party, religion is something wholly divine, without any admixture of the human or historical element; to the other, something entirely human, without any immediate divine aid or agency; for when they use the term Revelation, and even add to this the epithet *immediate*, they only mean, what is often intended by the common use of the word, those capacities which God has implanted in man, and those lessons derivable from the course of nature and events, for the knowledge of himself. From *neither* point of view can religion, still less Christianity, be fitly estimated; for both systems embrace only a portion of that which living religion offers as a whole. All true religion has both a divine and a human character, and with Christianity this is especially the case. God manifests himself here in a form wholly corresponding with his character and imbued with his spirit, and this type of his perfections is a *man*, thinking, feeling, acting, and suffering; *as* a man, exemplifying every human quality in its entire simplicity and truth, condescending lovingly to the smallest human interests, and thus investing them with a divine glory. Viewed in this light, Christianity appears divine in its essence, human in its form; divine in its origin, human in its development. It possesses the full originality and independence of a new religious creation, such as could proceed only from an immediate divine impulse; and is yet in the fullest sense historical, bearing the most intimate relation to the whole previous training and progress of the human race. It appeared, when the ful-

ness of time was accomplished; it is entwined by a thousand threads with reality. Superior both to reason and nature, it is at the same time the highest Reason and the truest Nature. For no reason could have invented, no reflection discovered, that which forms the central point of Christianity,—the self-sacrifice made by divine love on the cross for the sake of sinful humanity; and yet both recognize therein the only effectual means for the redemption and regeneration of humanity. Both systems, as has been before remarked, share the same fundamental error of regarding it as doctrine, not as life; while only in the latter character does it present to us Christ in his full glory as the Prince of Life, by whom life and immortality were brought to light; only thus can we comprehend the influence which not merely cultivates the understanding and corrects errors of opinion, but alters the whole constitution of life and society.

Again, since Christianity has an essentially ethical character, since it proposes for its ultimate object the sanctification of the human race individually and collectively, and appears in history as the greatest *moral power*, it has been thought best defined as such. This is the leading principle of Kant, and of the rationalism to which he gave rise. Rationalism agrees with naturalism in rejecting positive revelation, and deducing religion exclusively from human consciousness; but differs from it in making *practical*, not *theoretical*, reason the foundation, and thus drawing its arguments chiefly from considerations of moral interests and necessities; in manifesting less polemical antipathy to the historical element, and in preserving, at least among its best representatives, a more earnest and rational spirit. But Christianity is not, like the moral law, essentially a command, but a fulfilment, a satisfaction; not a demand in

the name of God, but a divine power and gift, which, when once received into the heart, works, voluntarily and unbidden, the highest morality. Didactic commands are merged in the great words, Let us love Him, for He hath first loved us. Duty, which in morality as conceived by Kant is every thing, becomes *inclination*; the arbitrary command is changed into an involuntary operation of that love which is in itself the fulfilling of the law. As mere doctrine, Christianity would not, though more correct, differ *specifically* from the systems of the heathen world; nor as mere law, though higher and purer in

its demands, from Judaism, or from Islamism, which agrees with Judaism in this characteristic, being also a law-giving religion. It might be higher and better, but would still remain of the same species—a purified Judaism, so to speak; not something wholly new—different in principle. In both cases there would be a difficulty of explaining how it could contain within itself a *new birth*, both of the individual and the race; how it could have produced characters like Paul or John, or originated the entire Christian church, with all therein comprehended, not of *ideas*, or *commands* alone, but of power and efficacy.

THE CLOUDY PILLAR.

BY THE REV. JOHN DOWLING.

"Though dark be my way, since He is my guide,
'Tis mine to obey, 'tis His to provide."—NEWTON.

"Thou shalt remember," said the God of Israel to his chosen people, when their wanderings in the desert were almost ended, "thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart; whether thou wouldst keep his commandments or not." It was the design and the promise of Jehovah to bring them to the land of Canaan; yet how strange, how entangled, how circuitous, the path through the wilderness, by which they passed from the land of their bondage to the land promised to their fathers! Now we see them stand by the shores of that sea which has destroyed their enemies, and listen to their songs of exultation and of joy, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Again, we behold them travelling southward, in a direc-

tion away from the promised land, tasting the bitter waters of Marah, gathering manna in the wilderness of Sin, fighting with Amalek at Rephidim, and trembling at the voice of the trumpet, waxing louder and louder, amidst the awful summits of Sinai. We follow them as they direct their course northward, to the very borders of the promised land, to Kadesh Barnea, where, after a journey of two years, which might have been accomplished in as many months, they send spies to view the land, which they expect so soon to enter. Again, we see them travelling southward, with their backs to the land of Canaan, sentenced, for their ingratitude and rebellion, to wander for forty years in the wilderness, till at length, their weary pilgrimage nearly ended, and the promised land in view, they are addressed in the touching language we have cited, "Thou shalt remember all the way the Lord thy God hath led

thee, these forty years in the wilderness."

And how did Israel know when to journey and when to rest? How did they know what direction to pursue in their intricate wanderings through the "waste howling wilderness?" The answer is furnished in the words of inspiration, "The Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light. . . . And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. . . . Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up they journeyed."

What a beautiful emblem is this of the leadings of divine providence, guiding and directing the Christian pilgrim, in his wanderings through the wilderness of this world; leading him, as the "blind, by a way that he knows not," and making "darkness light before him, and crooked things straight." And what a striking analogy between the *cloudy pillar*, which guided Israel through all their wanderings, backward and forward, to the land which the Lord designed to give them for a possession, and that guiding hand which conducted the beloved Judsons, by a strange and intricate way to Burmah, the land of which he designed they should be the apostles, and to which one of them should live to present the inestimable boon of his own precious word!

It was necessary that they should be disciplined for the work by trial and sorrow; and we have already seen that they had been tried in the furnace of affliction. It was necessary that they should be taught to live by simple faith

in God; and this lesson they had now to learn in a way they little anticipated, when leaving their native shores. This band of pioneers had come out to Asia, depending for support upon an organization, then in its infancy, but which has since grown to that noble and gigantic institution of missionary benevolence—the American Board of Commissioners of Foreign Missions. Mr. and Mrs. Judson, together with Mr. Rice, had adopted from the most conscientious convictions, as all will readily admit, who consider the painful sacrifices involved in that change, the sentiments of the baptist denomination; and had been baptized at Calcutta by the venerable Dr. Carey. They had thus virtually given up their connexion with the society that sent them forth, which had liberally supplied them with funds, and which was pledged for their future support, while no baptist society existed in America to which they could look for the necessary supply of their bodily wants.

Thus these beloved missionaries found themselves sojourners in a heathen land, with the supply they had brought with them, though generously liberal, now nearly exhausted; driven from place to place, with no spot to rest the sole of their feet, and ignorant of the earthly source from which their necessary wants were in future to be supplied. Yet they thought of Elijah's God, who sent ravens in the desert to feed his servant, the prophet; and they resolved to trust in the same God, and to go forward. Nor did that God in whom they trusted disappoint their expectations. Luther Rice returned from the Isle of France to his native land, and succeeded, by his faithful appeal to the baptists of America, in organizing the Baptist Board of Foreign Missions, under whose patronage and support the Judsons, and other devoted missionaries to Burmah, have laboured from that time till the present.

Mr. and Mrs. Judson were now alone on the Isle of France. Rice had returned to America, and the widowed Newell, soon discovering that the island was unpropitious as a missionary field, anxious to be about his Master's work, had torn himself away from the grave of his lovely wife, and embarked on the 24th of February for Bombay. We can hardly wonder at the vein of chastened sadness pervading the following entry in the journal of Mrs. Judson, when they were forced to the conviction that they must again commit themselves to the deep in search of another spot to labour for the perishing heathen; and yet in all these wanderings, God was leading them about by a *right* way; and they were but to follow the *cloudy pillar* that went before them to point to their future field of labour and of success:—"No prospect of remaining long on this island. It seems as if there was no resting-place for me on earth. O, when will my wanderings terminate? When shall I find some little spot, that I can call my home, while in this world? Yet I rejoice in all thy dealings, O my heavenly Father; for thou dost support me under every trial, and enable me to lean on thee. Thou dost make me feel the sweetness of deriving comfort from thee, when worldly comforts fail. Thou dost not suffer me to sink down in despondency, but enablest me to look forward with joy to a state of heavenly rest and happiness. There I shall have to wander no more, suffer no more; the face of Jesus will be unveiled, and I shall rest in the arms of love through all eternity."

It has already been remarked that Burmah was the special field of labour to which the attention of the missionaries had been, in the first place, directed by the managers of the society which sent them forth. This, however, upon consultation with the Serampore missionaries, had been given up as im-

practicable; and yet was God leading his servants, by a circuitous route, it is true, like that of the Israelites, and yet by a right way, to the very spot to which their attention had first been called. In sailing from Calcutta, south-westward to the Isle of France, their backs had been turned on Burmah, and the distance between them and that land had been increased some two or three thousand miles; and yet, as God, by the cloudy pillar, directed Israel to travel southward from the passage of the Red Sea, and again in the same direction from Kadesh Barnea, though Canaan was at the north, so did he point his servants to the Isle of France, on their way to Burmah, though it lay in a precisely opposite direction.

And now it became a question of great anxiety, to the solitary couple at the Isle of France, in what direction their steps should next be turned.

"The world was all before them, where to choose
Their place of rest, and Providence their guide."

They looked to God for guidance, and finally decided upon an island inhabited by Malays, called Penang, or Prince of Wales' Island, situated upon the coast of Malacca. And now, how blind must be that eye which does not see the hand of God in directing them to Burmah, contrary to their own plans and intentions, while seeking to carry into effect their design of a settlement at Penang. As it was impossible to obtain a passage to that place from the Isle of France, they ventured, though with fear and trembling, to take passage in a vessel bound for Madras, a city in British India, several hundred miles south-west of Calcutta, but where they would still be subject to the power of the hostile government which had already driven them from its shores, with the hope that at Madras they might find a vessel to convey them to Penang. They arrived at Madras in the

month of June, but again they were disappointed. The cloudy pillar pointed not to Penang; and after a fruitless search of several days, they failed of finding a vessel bound to that island.

What course next to pursue it seemed impossible to tell. Their way appeared hedged up with thorns. They were fearful of continuing longer in Madras, lest the government should again molest them, and send them on board a vessel bound for England; and they could discover no way by which they could reach the missionary field upon which they had resolved. The *pillar of a cloud* was lifted up, and it pointed in another direction. God had work for them to do in Burmah, and he hedged up their way that they could enter no other field. A vessel was found at Madras which was to sail in a few days to Rangoon, one of the principal ports in the Burman empire. There appeared no other way of escape; and they resolved to cast themselves upon the protection of Jehovah and sail for Burmah.

There seemed to be a foreboding of the trials that awaited them, if not of the triumphs they were to achieve, as they contemplated the prospect of entering upon this rugged and forbidding field. "We have at last concluded in our distress," says Mrs. Judson, "to go to Rangoon, as there is no vessel about to sail for any other place, ere it will be too late to escape a second arrest. O, our heavenly Father, direct us aright! Where wilt thou have us go? What wilt thou have us do? Our only hope is in thee; and to thee alone we look for protection. O, let this mission yet live before thee, notwithstanding all opposition; and be instrumental of winning souls to Jesus in some heathen land! Though our trials may be great, and our privations many and severe, yet the presence of Jesus can make us happy; and the consciousness that we have sacrificed all for his dear cause,

and are endeavouring to labour for the salvation of immortal souls, will enable us to bear our privations and trials with some degree of satisfaction and delight. The poor Burmans are entirely destitute of those consolations and joys which constitute our happiness; and why should we be unwilling to part with a few fleeting, inconsiderable comforts, for the sake of making them sharers with us in joys exalted as heaven, durable as eternity? We cannot expect to do much in such a rough, uncultivated field; yet if we may be instrumental in removing some of the rubbish, and preparing the way for others, it will be a sufficient reward. I have been accustomed to view this field of labour with dread and terror; but I now feel perfectly willing to make it my home the rest of my life. . . . Adieu to polished, refined Christian society. Our lot is not cast among you, but among pagans, among barbarians, whose tender mercies are cruel. Indeed, we voluntarily forsake you, and for Jesus' sake, choose the latter for our associates. O may we be prepared for the pure and polished society of heaven, composed of the followers of the Lamb, whose robes have been washed in his blood."

At length, on the 15th of July, 1813, about seventeen months from the time of their sailing from America, the missionaries landed at Rangoon, the very spot to which their attention had first been called, after having been tossed about from place to place, for more than a year, since their arrival in India. Thus far the *cloudy pillar* had gone before them in the way, and here it rested. "And they will tell it to the inhabitants of this land . . . that thy cloud standeth over them, and thou goest before them; by day in a pillar of cloud, and in a pillar of fire by night." . . . "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

A small volume has been recently published in New York, containing sketches of missionary life, chiefly relating to the Burman mission. The preceding article having been extracted into the New York Recorder, is transferred thence to our pages.

FAMILY BIBLE READING FOR OCTOBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon4th day.....	10h 6m afternoon.		
		Last quarter.....12th day.....	4h 8m morning.		
		New moon.....20th day.....	7h 44m morning.		
		First quarter.....27th day.....	3h 10m afternoon.		
1	Th	2 Kings viii., ix. 1—7.....	Mark xvi.	h m	h m
2	F	ix. 11—37, x. 1—11.....	1 Peter i. 1—21.	6 3	5 35
3	S	x. 12—36.....	i. 22—25, ii. 1—12.	6 5	5 33
4	Ld	Psalms.		6 7	5 30
5	M	2 Chron. xxii., xxiii.	1 Peter ii. 13—25, iii. 1—7.	6 8	5 28
6	Tu	xxiv.....	iii. 8—22.	6 10	5 26
7	W	xxv.....	iv.	6 12	5 23
8	Th	2 Kings xiv. 23—29 & Jonah i.....	v.	6 13	5 21
9	F	Jonah ii., iii., iv.....	2 Peter i.	6 15	5 19
10	S	2 Chron. xxvi. & Isaiah vi.....	ii.	6 17	5 17
11	Ld	Psalms.		6 18	5 15
12	M	2 Chron. xxviii.....	2 Peter iii.	6 20	5 12
13	Tu	Isaiah vii.....	Matthew ii.	6 22	5 10
14	W	xi., xii.....	iii.	6 23	5 8
15	Th	2 Kings xvii.....	iv.	6 25	5 6
16	F	2 Chron. xxix.....	v.	6 27	5 4
17	S	xxx.....	vi.	6 29	5 2
18	Ld	Psalms.		6 30	4 59
19	M	2 Chron. xxxi.....	Matthew vii.	6 32	4 57
20	Tu	xxxii.....	viii.	6 34	4 55
21	W	Isaiah xxv., xxvi. 1—14.....	ix.	6 36	4 53
22	Th	xxxii., xxxv.	x.	6 37	4 51
23	F	xl.....	xi.	6 39	4 49
24	S	xli., xlii. 1—12.	xii.	6 41	4 47
25	Ld	Psalms.		6 43	4 45
26	M	Isaiah xlv.....	Matthew xiii.	6 44	4 43
27	Tu	xlv.....	xiv.	6 46	4 41
28	W	xlvi.....	xv.	6 48	4 39
29	Th	li.....	xvi.	6 50	4 37
30	F	lii., liii.....	xvii.	6 51	4 36
31	S	liv., lv.....	xviii.	6 53	4 34

A LIST of the Prophetical Books arranged in chronological order, as nearly as it can be ascertained, may be introduced here advantageously.

JONAH. Of this prophet we read in

the reign of Jeroboam II. (2 Kings xiv. 25). He lived, therefore, according to the common computation, about 800 years before Christ. The date of his mission to Nineveh, to which alone the

book bearing his name refers, is uncertain.

AMOS also prophesied in the reign of Jeroboam II. of Israel, and, as he tells us, in the days of Uzziah king of Judah, in the thirty-eighth year of whose reign Jeroboam died. The limits of this period are, B.C. 825—784.

HOSEA, in his first verse, mentions the same reigns as Amos, and adds those of Jotham, Ahaz, and Hezekiah. Supposing the beginning of the reign of Hezekiah to be intended, the term will be, B.C. 810—725.

JOEL gives no date, but is generally believed to have been contemporary with Hosea.

ISAIAH prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, but apparently not till near the close of Uzziah's reign, B.C. 759—698.

MICAH prophesied in the days of Jotham, Ahaz, and Hezekiah, B.C. 758—698.

NAHUM has no marks of time, but his subject indicates that he wrote between 721, B.C., and 612.

ZEPHANIAH prophesied in the days of Josiah, king of Judah, who reigned B.C. 641—610.

HABAKKUK saw his burden, it is supposed, in the reign of one of Josiah's sons, B.C. 610—588.

JEREMIAH prophesied from the thirteenth year of Josiah till after the destruction of Jerusalem, B.C. 629—588.

EZEKIEL, who was among the captives taken from Jerusalem in the reign of Jehoiakim, and located near the Chebar, B.C. 606, began to prophesy about twelve years afterwards, and continued to do so till the destruction of the Jewish metropolis in 588, B.C.

OBADIAH, looking back upon the captivity of Judah, and predicting that of Idumea, which took place shortly afterwards, may be assigned to about B.C. 586.

DANIEL, having been taken as a

captive to Babylon about 606, B.C., continued to prophesy till the third year of Cyrus, B.C. 534.

HAGGAI was commissioned to encourage the Jews to rebuild the temple about the year B.C. 520.

ZECHARIAH co-operated with Haggai, and continued to prophesy at least to B.C. 518.

MALACHI, the last of the Jewish prophets before the father of John the Baptist, is supposed by Kennicott, Hales, and other eminent chronologers, to have written about 420 years before the Christian era.

It will conduce very much to a perception of the purport of these prophecies if they are read in this order. During the present month, those of our friends who follow our plan of Family Bible Reading, will find it beneficial in their private reading to go through the books of Amos, Hosea, and Joel, and those parts of Isaiah which are not selected for family perusal.

PROPHETS,

*From the Dedication of Solomon's Temple,
In the year of the World 3001; Before Christ 1003.*

Ahijah.....	12— 47
Shemaiah.....	28— 32
Azariah.....	62— ...
Hanani.....	63— ...
Jehu, son of Hanani.....	73— 107
Elijah.....	93— 97
Elisha.....	97—165
Micaiah.....	105— ...
Jahaziel.....	107— ...
Jonah.....	173—219
Amos.....	178—219
Hosea.....	193—278
Joel.....	193—278
Isaiah.....	244—305
Micah.....	245—305
Nahum.....	272—391
Zephaniah.....	362—393
Jeremiah.....	374—415
Habakkuk.....	393—415
Ezekiel.....	397—415
Obadiah.....	414—417
Daniel.....	405—469
Haggai.....	483— ...
Zechariah.....	483—485
Ezra.....	546—548
Malachi.....	583— ...

ABRAHAM BOOTH'S PRAYERS.

It was not merely by the superiority of his preaching that this eminent man excited the reverence of those who attended his ministrations; they were equally, or even more impressed with the fervour, the solemnity, and the comprehensiveness of his public addresses to the throne of grace. An anecdote illustrative of this is recorded by Dr. Rippon. "A physician belonging to the American States, who had often visited my family while he was in this country, one evening said me, 'I have heard your famous Mr. Booth to-day; I assure you I was highly gratified—not

peculiarly with his sermon, though I was pleased with that; but I was charmed with his prayer. I have frequently thought that our ministers sometimes pray with wisdom without warmth, and some of them with warmth without wisdom; but I do not recollect to have been struck, at any time, with such a union of both, as I observed in him to-day. When I return, it will be a pleasure to me to assure our president and the students, that in England I have heard several ministers preach, but that I have heard one minister pray.'"

AN UNSUCCESSFUL SEARCH.

A CLERGYMAN who had been invited to christen a child, being deficient in punctuality, the company who were expecting his appearance began, as persons waiting impatiently are wont to do, to give expression to their sentiments freely. One of them said, that supposing the child were not baptized at all, he did not see how it could affect its happiness. A young man who was present, struck with this observation, determined to read the New Testament with the express purpose of examining what it said on the baptism of infants. He began with the gospel of Matthew, but, to his surprise, found nothing on the subject. He went on, however, perusing with care and perseverance all the historical books, and, having gone through these, all the epistolary books, in expectation that he should find in every following part what he had not met with in any preceding portion, namely, passages recommending and enforcing this rite. At length, having reached the conclusion of the volume, perceiving

that it said nothing respecting the baptism of infants, he thought it his duty to relinquish the practice, as without foundation in the rule of our faith, which appeared to him to speak only of the baptism of believers.

This young man had been discarded by an uncle, in good circumstances, in consequence of the connexion he had recently formed with Mr. Whitefield, under whose auspices he had begun to preach. Soon after this occurrence, however, he was invited by a small baptist congregation who at the time worshipped in a barn, and who thought they could raise the sum of three pounds six shillings per quarter. He accepted the invitation, and though he had to struggle with pecuniary difficulties as his family increased, divine providence brought him unlooked-for supplies; in the course of a few years his people built a large place of worship, and he became extensively known as Robert Robinson, pastor of the baptist church at Cambridge.

REVIEWS.

On the History and Mystery of (those called) The Sacraments, Showing them to be Jewish Institutions and not Ordinances appointed by Christ to be observed in his Church. By JACOB POST. London: Gilpin. 16mo. pp. 88.

A Concise View of the Ordinance of Baptism. By WILLIAM URWICK, D.D. Dublin: Robertson. 12mo. pp. 79.

Christian Baptism. An Inquiry into the Scripture Evidence of its Nature, the Mode, Subjects, and Design of the Rite, and the Meaning of the Term. By JOHN H. GODWIN. London: Snow. 16mo. pp. 410.

A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism. By RALPH WARDLAW, D.D. Third Edition. With an Appendix, containing Strictures on the Views advocated by the Rev. Dr. Halley, in his volume entitled "The Sacraments," on John's Baptism, and on the Scriptural Requisites to Christian Baptism. Glasgow: Macklehorse. 16mo. pp. 347.

The Lord's Supper. By the Rev. DAVID KING, LL.D., Glasgow, Author of "The Ruling Eldership of the Christian Church." Edinburgh: Johnstone. 16mo. pp. 300.

Lectures on Baptism. By the late WILLIAM SHIRREFF, Minister of the Gospel, Glasgow. London: Houlston and Stoneman. 12mo. pp. 240.

Infant Baptism weighed in the Scales and found Wanting; being an Examination and Refutation of the Rev. Dr. Brownlee, on the Mode and Subjects of Baptism. By C. H. HOSKEN, Pastor of the Baptist Church, West Troy, New York. Troy, New York: Bradwell and Kneeland. 24mo. pp. 196.

Truth Defended, in a supposed Trial between Infant Affusion and Believers' Baptism. Second Edition, Remodelled, Condensed, and Revised. To which is appended, A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, Revised and Corrected. By SEACOME ELLISON. London: Houlston and Stoneman. 8vo. pp. 587 and 121.

AMONG the publications enumerated in this list, that of Mr. Post has pre-eminent claims to our regard. This gentleman is a well-known and respected member of the society of Friends, and if

his hypothesis could be substantiated, the necessity for examining the other works would be superseded. His opinion is, that the institutions of which they treat are not incumbent or beneficial. He does not believe the authority and perpetuity of the ordinances of baptism and the Lord's supper. His convictions exclude him from a society of comprehensive character, which has been formed for the express purpose of showing "that a living and everlasting union binds all true believers together in the fellowship of the church of Christ which is his body, the fulness of Him that filleth all in all." He naturally wishes, therefore, to offer an apology for sentiments, on account of which he is repelled by the most prominent advocates for Christian union; and, though we cannot on that account allow to his arguments any more than their inherent value, we do feel that we are bound to hearken to them with candour, and treat him with special courtesy. The sufferer for conscience' sake may be in the wrong, but it is always proper to hear him patiently. Mr. Post complains that it has been matter of reproach with some, and of wonder with others, that any who deviate so far from the general practice as himself should lay claim even to the name of Christians; and he adds,—

"One instance (among others) may be sufficient to notice here:—a large association of influential and leading men of various religious denominations, throughout the Three Kingdoms, has recently been formed, with the avowed purpose of embracing every believer, of every class, in one bond of 'Christian Union.'

"The professed object of this 'Evangelical Alliance' seems to be plausible and praiseworthy, but its creed is sectarian and exclusive. Alas, alas, for creeds! what mischief they have wrought among fellow-believers the annals of the church do abundantly testify! How has the unity of the Spirit and the bond of peace been broken by these contrivances of men! The oft repeated terms of salvation, as held forth in the scriptures of truth, are comprised in this, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' But this so called 'United Brotherhood of ALL Christians,' by their eight

articles of confession of faith, has covertly shut out and excluded the conscientious non-ritualists, although believers in, and sincere followers of, the Lord Jesus according to knowledge, as though they denied the Lord that bought them, and were not worthy of being called by his holy name; and thus they who, for conscience' sake, cannot accept 'the sacraments' as ordinances of Christ's appointing in his church, are, for that reason (by plain inference, easily understood), accounted as without the Christian pale. Whether this exclusion be, or be not, matter of regret to the rejected, is no part of the present question; but it serves to show how an uncharitable feeling may sometimes, perhaps unconsciously, insinuate itself into the minds of even good men, and, it may be, raise the secret language of exultation in the breast, 'God, I thank thee that I am not as other men, or even as this publican.' 'Stand by thyself; I am more righteous than thou.'—*Pp.* 29, 30.

It is a relief to us, in entering on the consideration of his views, to be able to assure Mr. Post, not only that we have ourselves no sympathy with the proceeding to which he refers, but that we believe that our baptist brethren who thought it right to take part in the business exerted themselves strenuously to prevent the enactment. Whether, after the erection of this party-wall, any of them will deem it a greater honour to remain within, than to be without the enclosure, we cannot tell; this is a question for their own personal consideration: but we are anxious that all the world should know that it was not "baptist bigotry" that made belief in the perpetuity of baptism a term of fellowship with the Evangelical Alliance.

To deny the perpetuity of baptism and of the Lord's supper is, in our view, a great error—baneful to those who hold it, and detrimental to their usefulness, but the responsibility of this error does not rest exclusively upon them. It must be shared by them with those who have excited prejudices against these ordinances, by perverting them from their original design, exaggerating their effects, and administering them to persons for whom they were not originally intended. The improprieties connected with the customary rites, the indevout manner in which they are often observed, and the delusions to which they have given rise, are urged by Mr. Post as reasons why he cannot regard them as pleasing to God. He quotes the declaration of the Christian Observer

that forty publications had recently been received on the subject of regeneration in baptism, every writer having an hypothesis of his own. Considering the great diversity of opinion and practice respecting them, he thinks it the safest conclusion, as God is a God of order and not of discord, "that these so-called ordinances of water baptism, and the bread and wine, are not of Christ's own appointing, and therefore not obligatory on his followers." Now, we cannot admit the soundness of his reasoning. Mr. Post does not abstain from food, we suppose, because some people injure themselves by overloading their stomachs, or because writers on dietetics differ in their estimate of the nutritive qualities of certain animal and vegetable substances in common use, though the representations of some of them might alarm people of very sensitive nerves. It is matter of notoriety that he does not abstain from contributing to charitable institutions because some political economists condemn them, and there is a diversity of opinion respecting their excellence. Differences of sentiment and practice among Christians respecting any duty should lead, not to its abandonment, but to careful examination of the authoritative directory by which all our conduct should be governed. Of this Mr. Post appears to be partially aware; hence he says, that he brings them forward "as collateral evidence only," and that "they may serve also, at the same time, to stimulate those who take them on trust from their teachers, or observe them on the recommendation of others, and not on conviction, to search and judge for themselves upon what foundation these mystic symbols of contending schools have become part and parcel of the Christian's faith, seeing that so great a number of professors, so widely differ in their judgment as to their necessity or utility, and as to the mode and manner of their administration." But the effect of these diversities on the minds of such men as Mr. Post is worthy of the serious consideration of all who are accustomed to talk of the things to which they relate as "mint, anise, and cummin," to blame us for zeal for return to primitive usage, and to accuse us of undue tenacity in reference to mere ritual observances. These persons especially are bound to show sympathy to Mr. Post and his fellow outlaws.

But when Mr. Post proceeds from "collateral evidence" to what he accounts "proof that the use of these things is without the authority of Christ in his church," we find that his arguments are founded almost entirely on premises with which he has been furnished by pædobaptist writers. They have taught him fallacies from which he has derived his conclusions. With great respect for the three intelligent and honoured independent ministers whose publications now lie before us—a respect which happens to be mingled with personal esteem—we charge them with being accessories to Mr. Post's mistake,—accessories after the fact, it may be, but yet accessories. It is not from their books, perhaps, that he has derived the information upon which he relies; but it is from books to which they appeal, from authors who teach sentiments that they promulgate, from elder writers whose principles they are using their most strenuous efforts to establish. Mr. Post begins with a reference to Jewish proselyte baptism: where did he learn anything about Jewish proselyte baptism but from the advocates of infant baptism? Mr. Post tells us that "water baptism was not a new institution of Christ's appointing, but a national custom continued (at least for a season) by the apostles as they found it practised by their own countrymen, the Jews," page 37. Dr. Urwick tells us, that "baptizing with water, as a religious ceremony, did not originate with our Saviour, or with John his forerunner," page 4. Mr. Post tells us, that "whenever proselytism took place, or a public profession of the Jewish faith, baptism always followed, and this particular form was called 'the baptism of the proselytes,' to distinguish it from the others," page 34. Dr. Urwick tells us, that "ancient writers inform us that baptism was practised, together with circumcision, in the admission of proselytes from among the Gentiles to the church of Israel," page 5. Mr. Post appeals to Lightfoot. Well, let us hear Lightfoot on the subject.

"Baptism had been in long and common use among them many generations before John Baptist came, they using this for admission of proselytes into the church, and baptizing men, women, and children, for that end.

"Talm. in Jobamoth, cap. 4, and Maym. in

Issurebiah, cap. 13. *A person is not a proselyte till he be both circumcised and baptized.*

"Id. in Chittubeth, cap. 1. *A little one they baptized, by the appointment of the consistory.* And Maym. in Avadim. cap. 8. *An Israelite that takes a little heathen child, or that finds an heathen infant, and baptizeth him for a proselyte, behold he is a proselyte.*

"Hence a ready reason may be given, why there is so little mention of baptizing infants in the New Testament, that there is neither plain precept nor example for it, as some ordinarily plead. The reason is, because there needed no such mention, baptizing of infants having been as ordinarily used in the church of the Jews as ever it hath been in the Christian church. It was enough to mention that Christ established baptism for an ordinance under the gospel; and then, who should be baptized, was well enough known, by the use of this ordinance of old. Therefore it is a good plea, *Because there is no clear forbidding of the baptizing of infants in the gospel, ergo they are to be baptized*; for that having been in common use among the Jews, that infants should be baptized as well as men and women, our Saviour would have given some special prohibition if he intended that they should have been excluded: so that silence in this case doth necessarily conclude approbation to have the practice continued which had been used of old before."—*Lightfoot's Harmony, Chronicle, and Order of the New Test.* 1655. Section IX.

In appealing to Lightfoot, therefore, Mr. Post appeals to a pædobaptist minister delighted to find "a ready reason" for baptizing infants, and show why there needed no mention of in the New Testament. Dr. Urwick quotes Lightfoot too; and it is wonderful how frequently our pædobaptist brethren quote Lightfoot, and how seldom, when they refer to Jewish proselyte baptism, their researches rise any nearer to the fountain-head than Lightfoot. But Lightfoot quotes Maimonides as his authority. Who, then, was Maimonides? If Mr. Post does not know, it is no discredit to him: he has spent his life principally in commercial pursuits, and he modestly apologizes for deficiencies, "the consequence of a plain eleemosynary education;" but learned doctors who do know, often write as though they had forgotten. Maimonides was a Spanish rabbi of the twelfth century. If he had been a Spanish bishop of the twelfth century, would either Mr. Post or Dr. Urwick

rely upon traditions respecting the primitive church that he had collected and arranged? Why should the representations of Maimonides respecting Jewish customs, a thousand years before he was born, go for more than the representations of his Christian contemporaries respecting apostolic practices? Would Dr. Urwick, in discussion with a Romanist, admit of the citation of these? But Maimonides quotes the Talmuds, and Lightfoot quotes the Talmuds. And what were the Talmuds but collections of tales, made long after monkish tales of a similar character which are justly regarded by all protestant writers as worthless? We believe that Jewish proselyte baptism, as existing before the birth of John the Baptist, is altogether a fiction; and men of learning equal to that of Lightfoot have believed the same. Why do our learned pædobaptist friends go on echoing Lightfoot in the presence of the unlearned, when they know what has since been written in refutation of his views? If they cannot answer Gill's masterly "Dissertation concerning the Baptism of Jewish Proselytes," appended to his Body of Divinity, why do they not at least cease to quote the statements he has exploded? Are they using such men as Mr. Post fairly? Are they dealing fairly with members of their own congregations, who read their books, and suppose that the historical representations assumed so tranquilly by their pastors must at least have some foundation in fact? Are they dealing justly by our Lord Jesus Christ himself, in representing him as adopting a tradition of the elders, and that on the authority of his most malignant enemies, the scribes and pharisees who survived the destruction of the Jewish state, and were maddened with the ascendancy of his reputed followers? Is the testimony of these men testimony that in any case in which the honour of Jesus Christ is concerned ought to be received? They need not despise Gill, as beneath their notice; if they engage in a contest they will find that he has rabbinical learning enough to be a worthy antagonist to the best armed knight among them. In the dissertation to which we refer, he says, "The inquiry to be made is, whether there are writings or records before the times of John, Christ, and his apostles, or at or near those times, or in

the third or fourth century from the birth of Christ, or before the Talmuds were written, which make any mention of, or refer to any such rite and custom in use among the Jews, as to admit proselytes to their religion by baptism, or dipping, along with other things? Now, upon search, it will be found, First, that nothing of this kind appears in the writings of the Old Testament, which chiefly concern the Jewish nation.

. . . Secondly, whereas there are several books called Apocrypha, supposed to be written between the writing of the books of the Old Testament and those of the New, and are generally thought to be written by Jews, and to contain things which chiefly have respect to them; and though there is sometimes mention made in them of proselytes to the Jewish religion, yet not a syllable of any such rite or custom as of baptism or dipping at the admission of them. . .

. . . Thirdly, mention is made of proselytes in the New Testament, but nothing is said concerning their admission, or the manner of it. . . . Fourthly, as there are no traces of this custom in the writings before, at, or about the times of John, Christ, and his apostles, so neither are there any in those which were written in any short time after; as, not in Philo the Jew, who lived in the first century. . . . Nor is there the least trace or hint of this custom in any rabbinical books, said by the Jews to be written a little before or after; such as the books of Bahir, Zohar, the Targums of Onkelos on the Pentateuch, and of Jonathan Ben Uzziel on the prophets. . . . Fifthly, Josephus the Jewish historian, lived in the same age; a little after Philo, was well versed in the affairs of the Jews, even in their religious rites and ceremonies, having been a priest among them. He not only observes that many of the Gentiles came over to their religion, but even speaks of whole nations who became Jews, and that they were made so by circumcision, but not a word is said of their baptism, or dipping; which, according to this custom, as it is said, must have been of men, women, and children, which, had it been practised, could not have been well omitted by the historian. . . . Sixthly, it may be inquired, whether or no any mention is made of this custom of receiving proselytes among the Jews by baptism, or dipping, in the Targums or Chaldee

paraphrases. The most ancient ones extant are those of Jonathan Ben Uzziel of the prophets, and of Onkelos of the Pentateuch, the one at the beginning, the other toward the end of the first century, in which nothing is met with concerning the admission of Jewish proselytes by dipping. The other paraphrases are by uncertain authors, and of an uncertain age. Seventhly, nor is there any mention of such a custom in the Jews' Misnah, or Book of Traditions, which is a collection of all the traditions among the Jews, which had been handed down from age to age, and were collected together from all parts, and written in a book of this name in order to be preserved. This was written by R. Judah Hakkadosh, in the middle of the second century, A.D. 150, or as others, in the beginning of the third century, reckoning the date of it one hundred and fifty years from the destruction of the temple, which brings it to the year 220, and here, if any where, one might expect to meet this rite or custom; but no mention is made of it. Eighthly, nor is this rite or custom of receiving Jewish proselytes by baptism, or dipping, once spoken of by any of the Christian fathers of the first three or four centuries; which they could not be ignorant of, if from hence Christian baptism was taken, and especially such who were Jews, or had any connexion with them, or were acquainted with them and their affairs as some of them were."

Having gone through this investigation, illustrating the particulars *seriatim*, and examining every case that could be regarded as an exception, Dr. Gill adduces some few references to the practice in the Jerusalem Talmud, which was written not earlier, he says, than the beginning of the fifth century, and those from the Babylonian Talmud, which, according to the account of the Jews, was finished eighty-three years after the Jerusalem Talmud. "As for the quotations usually made from Maimonides, who lived in the twelfth century, in proof of this custom, whatever may be said for him as an industrious and judicious compiler of things, out of the Talmud, which he has expressed in purer language and digested in better order, he cannot be thought to be of greater and higher authority than those writings from whence he has derived them; for his

work is only a stream from the Talmudic fountain. Since then this rite or custom of admitting into covenant, whether Israelites or proselytes, by baptism, or dipping, has no foundation but in the Talmuds, and the proof of it there so miserably supported from scripture, surely it can never be thought that Christian baptism was borrowed from thence; or that it is no other which is continued in the Christian church, being taken up as it was found, by John the Baptist, Christ, and his apostles, the folly and falsehood of which will be evinced in the following chapter." After arguing the subject at considerable length, Dr. Gill cites the testimony of an eminent theologian, whose name our independent brethren, at least, will not be inclined to treat with disrespect. "It does not appear," says Dr. Gill, "that any such custom was ever practised before the times of John, Christ, and his apostles, as to admit into the Jewish church by baptism, proselytes, whether adults or minors. No testimony has been, and I believe none can be, given of it. And, as some very learned men have truly observed, and as Dr. Owen affirms, there are not the least footsteps of any such usage among the Jews until after the days of John the Baptist, in imitation of whom, he thinks, it was taken up by some Ante-Mishnical rabbins; and, as he elsewhere says, 'The institution of the rite of baptism is nowhere mentioned in the Old Testament; no example is extant; nor during the Jewish church, was it ever used in the admission of proselytes; no mention of it is to be met with in Philo, Josephus, nor in Jesus the son of Sirach, nor in the evangelic history.'" . . . "After all," adds Dr. Gill, "it is amazing that Christian baptism should be founded on a tradition, of which there is no evidence but from the rabbins, and that very intricate, perplexed, and contradictory, and not as in being in the times referred to; upon a tradition of a set of men blinded and besotted, and enemies to Christianity, its doctrines and ordinances; and who, at other times, are reckoned by these very men, who so warmly urged this custom of theirs, the most stupid, and sottish, and despicable, of all men upon the face of the earth! If this is the basis of infant baptism, it is built upon the sand, and will, ere long, fall to rise no more."

We call the attention of our learned pædobaptist contemporaries to this statement, and beseech them for the truth's sake, and for the sake of their own reputation, not to pass over the declarations of our Gill and their own Owen, to say nothing of inferior men, and continue to reiterate representations which have sustained enlightened examination so poorly. If, however, they wish for anything more modern to stimulate their inquiries, they may turn to Germany. On such questions as this, the patient research of German scholarship is valuable. When Dr. Kitto was compiling his Cyclopædia of Biblical Literature, he requested Neander to write the article on Baptism. The engagements of the historian prevented his undertaking the work, but he recommended to Dr. Kitto a friend who, by his knowledge and critical talents was fully qualified for the task, and whose theological principles were entirely in unison with his own. That friend, J. Jacobi, joins his testimony to those of Dr. Gill and Dr. Owen. The opinion that New Testament baptism was derived from the Jewish ceremonial of baptizing proselytes, he represents as "not at all tenable." "It is true," he says, "that mention is made in the Talmud of that regulation as already existing in the first century, A.D.; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority. This Jewish rite was probably originally only a purifying ceremony; and it was raised to the character of an initiating and

indispensable rite, co-ordinate with that of sacrifice and circumcision, only after the destruction of the Temple, when sacrifices had ceased, and the circumcision of proselytes had, by reason of public edicts, become more and more impracticable (comp. Schneckenberger, *Ueber das Alter der Jüdischen Proselytentaufe*, § 41, sq.). E. G. Bengel (*Ueber d. Alter der Jüd. Pros. Tauf.* 1814) sees, in its original establishment only an act of initiation, which, though before the destruction of the Temple merely of an accidental character, had, through John and Christ, received a peculiar and solid basis."

That the Jews practised baptism under the Mosaic law, both for the removal of natural and of ceremonial defilement, we readily admit; but that there is any evidence that they baptized proselytes, before the days of John, we do not believe. If traces of a custom of this kind were found, we should yet deny that the writings of the rabbies of the middle ages could afford any satisfactory evidence of the manner in which it was performed. We repudiate at once, therefore, the inferences drawn from their legends by our pædobaptist brethren as illustrative of either the mode or the subjects of Christian baptism, and the inference drawn by Mr. Post, under their tuition, that baptism was a mere Jewish ceremony adopted by John, our Lord, and his apostles.

It is with regret that we find ourselves under the necessity of deferring the remainder of this article to our next number.

BRIEF NOTICES.

An Exposition of all the Books of the Old and New Testaments, wherein the Chapters are summed up in Contents; the Sacred Text inserted at Large in Paragraphs, or Verses; and each Paragraph or Verse reduced to its proper Heads; the Sense given, and largely Illustrated, with Practical Remarks and Observations, by MATTHEW HENRY, Minister of the Gospel. Carefully printed from the original Folio Edition, with Engravings representing Scenes, Customs, and Religious Rites. London: Partridge and Oakley. 4to. Parts I. and II. Pp. 64.

Henry's Exposition was a favourite book with the editor when he was ten years of age;

and he is of opinion now, that among the modern works written expressly for the young, there are very many that are not only less instructive than this, but also less interesting. He is glad to see it in a form far more convenient for the use of either young or old, than the huge volumes which he formerly handled, and cheaper beyond all comparison. Penny weekly numbers, and monthly parts in a wrapper at a proportionate price, are forms of publication that suit the convenience of many persons; and if any who commence the purchase should happen to wish to discontinue it hereafter, their money will not have been expended badly, for it is on the historical parts of the Old Testament that Henry particularly

excels. His views of some parts of divine truth did not accord with our own, and his ability to bring out the true meaning of difficult passages was less than that of some who have succeeded him, but in interesting practical observations on narratives he is unrivalled.

Notes, Explanatory and Practical, on the Epistles of Paul to the Ephesians, Philippians, and Colossians. By the Rev. ALBERT BARNES. London: Routledge. Pp. 300.

The chief characteristic of Mr. Barnes as an expositor is good sense. He has an extensive acquaintance with the expository writings of others; his sentiments generally harmonize with what is called moderate Calvinism, but he is not a mere compiler, or partisan; he thinks for himself, aims at truth, and gives reasons for his opinions. His writings cannot be spread too extensively, and the British public are under great and increasing obligations to Mr. Routledge for issuing so many of them in very low-priced volumes, "printed verbatim from the last American editions, revised and corrected by the author."

Notes, Explanatory and Practical, on the Epistles of Paul to the Thessalonians, to Timothy, to Titus, and to Philemon. By the Rev. ALBERT BARNES. London: Routledge. Pp. 326.

Another edition of this work was noticed in our number for May last. Between the two there is little to choose; both are good and cheap, and containing the epistles which were addressed by Paul to his fellow labourers, are peculiarly, though by no means exclusively, deserving of the study of those who are engaged in the ministry.

The Worship of Genius, and the Distinctive Character, or Essence of Christianity. By Professor C. ULLMANN. Translated from the German, by Lucy Sanford. London: Chapmans. Post 8vo. pp. 116.

These two pieces, though the production of the same mind, are dissimilar in character, and, to an English reader at least, unequal in value. The former is a letter addressed to a friend who had delivered an oration at the inauguration of the statue of Schiller at Stuttgart, in which the writer thought he saw some culpable approximation to the sentiment of Strauss,—"The only worship—we may lament or rejoice, but we cannot deny it—the only worship left to the cultivated of this age from the religious disorganization of the last, is the worship of genius." The author takes occasion, therefore, to show that worship is incapable of supplying the place of adoration, that human genius cannot fill the place of God, that the scheme which assigns to Jesus Christ only the first place among men of genius is not in accordance with true Christianity, and that it is inconsistent with itself, as he claimed to be the Son of God, the Redeemer of the world, and, as such, to rank above all men of genius. Such argument is unhappily needed in Germany, but we hope that it is not needed very extensively in this country. The second piece, which was written only last year, is one of more general interest,

though peculiarly adapted to readers who are acquainted with the modern theological literature of the continent. There is in it much important and original thought; at least it is thought presented to us under aspects which are new and interesting. Its design is, if expressed in the language current among us, to illustrate the importance of vital and experimental Christianity, in distinction from lifeless orthodoxy, heartless morality, and doubtful speculation. In the language of the author, "The essence of Christianity is certainly union (or oneness) with God, as exemplified in its Founder, and rendered possible to his followers; but this truth is rightly understood, only when based on that *Theism* which is a constituent element of Christianity; and when giving their full, undiminished authority to the doctrines of Redemption and Reconciliation, of Faith, Repentance, and Sanctification." Intelligent British Christians, who are inclined to take philosophical views of the Christian faith, will find much to delight and instruct them. Some of the author's observations on theories that have acquired notoriety among his own countrymen have been given in preceding pages.

Memoir of the Rev. Richard Ingham, Pastor of the General Baptist Church, Belper, Derbyshire. To which is appended, a Brief Memorial of Miss Ingham. London: pp. 305. Price 3s. 6d.

In 1807, Mr. Ingham matriculated at Queen's College, Oxford, but during the three years that he remained there he became a Christian, a dissenter, and a baptist. Feeling it to be his duty to retire from the university, he entered on a course of study with a special view to the ministry, in the General Baptist Academy, then under the care of Mr. Dan Taylor of London. He afterwards became pastor of several general baptist churches; and though his doctrinal sentiments were in some respects decidedly opposed to our own, we gladly recognize the evidence this volume affords that he was a conscientious, diligent, and successful minister of Christ. He died in 1842, in the fifty-sixth year of his age. In his attention to pastoral duties, it appears that Mr. Ingham was exemplary; and the skeletons of his sermons evince sobriety of judgment as well as piety and earnest desire to do good. His eldest daughter, of whom an account is appended, an amiable and intelligent young woman, died two years after him.

Memoir of the Rev. Samuel Dyer, Sixteen Years Missionary to the Chinese. By EVAN DAVIES, Author of "China and her Spiritual Claims."

The subject of this memoir was a son of John Dyer, Esq., a benevolent and pious man, long known as secretary of Greenwich Hospital, and subsequently as chief clerk of the admiralty. This good man, like too many other affluent dissenters, exposed the future welfare and usefulness of his son to the temptations which surround a student in the university of Cambridge. The young man, however, instead of acting as others have done in similar circumstances, after remaining five terms, determined to surrender the honours that were apparently

within his reach, rather than conform to the state church, and offered his services to the London Missionary Society. Having been appointed to the Chinese mission, he spent several years at Malacca and Singapore; but, having attended a conference of missionaries at Hong Kong soon after the conclusion of the late war, was attacked with a fever that prevailed there, and died in October, 1843, aged thirty-nine. He was a devoted, energetic, and judicious missionary; and the volume contains much information respecting the language of China and the means which should be adopted to promote the spiritual interests of that country, which cannot fail to be appreciated by Christian philanthropists.

Pithy Papers on Singular Subjects. By Old Humphrey. London: R. T. S. Pp. 350. Price 2s. cloth.

This writer is, we presume, a lineal descendant of the gentleman of whom Addison says, "In all these, Goodman Fact was very short but *pithy*; for he was a plain home-spun man." No man who was ever a boy, and who being a boy made a pop-gun out of a piece of elder, needs to be told that pith is to plants what marrow is to animals. In *Pithy Papers* he will expect condensation and energy—just what editors appreciate and readers long for; and these he will find, with the addition of a little pleasant oddity, in the *Pithy Papers* before us. If any one of our young friends doubt it, let him try to write a pithy paper on Mysterious Advertisements, or on Cedar Pencils, and then referring to this work, as to the key to an exercise book, let him read what Mr. MacGoodman Fact, alias Old Humphrey, has written, and he will learn, if he has ability to learn, a valuable lesson in humility.

Doctrinal Puritans. The Lord's Prayer; and the Doctrine of the Two Covenants. By EZEKIEL HOPKINS, D.D. London: R. T. S. Pp. 376. Cloth. Price 1s. 4d.

The author was born in 1633, and died in 1690: he was successively bishop of Raphoe and Londonderry. His works, which were republished by the late Josiah Pratt, about forty years ago, in four octavo volumes, have always been highly esteemed by pious episcopalians. The pieces in this volume are, "A Practical Exposition of the Lord's Prayer," and "The Doctrine of the Two Covenants; wherein the Nature of Original Sin is explained, and St. Paul and St. James reconciled in the Great Article of Justification."

Auricular Confession and Popish Nunneries. By WILLIAM HOGAN, formerly Roman Catholic Priest, and Author of "*Popery as it Was and as it Is.*" London: Dyer and Co. 12mo. pp. 213.

Having been educated at Maynooth, and lived the life of a priest first in Europe and then for many years in the United States, the writer, according to the account given in this pamphlet, withdrew from the church of Rome in disgust, arising from what he had seen, and heard, and felt. His denunciations of his former associates

are unsparing; and his ostensible object is to impress the American people with the immense danger of the confessional, in relation both to morals and to civil liberty, and to guard them against the stratagems practised to induce them to furnish prey for ecclesiastical harems, under the name of nunneries. What the present character or condition of the author is, we know not. The work, originally published at Boston, has been reprinted in a cheap form at Liverpool, but the typography is very inaccurate.

A Manual of the Baptist Denomination for the year 1846. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Thirty-fourth Annual Session of that Body, &c. &c. in Continuation of the Annual Reports. London: Houlston and Stoneman. 8vo. pp. 108.

In addition to matters of routine, this publication contains a list of 1872 baptist churches, with the names of their pastors, the number of their members, the increase or decrease of the last year, and other particulars relating to their state; short biographical notices of sixteen ministers who had been removed by death; a tabular view of the statistics of associations for twelve years; foreign correspondence of the Union for the year; an account of the proceedings of this year's annual meeting; and the Rules and Tables of the Midland Counties Provident Institution. Much time must have been expended in its compilation, and the information that it gives will be valuable to all who desire to know the state and progress of our body.

The Christian Philosopher; or, The Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "*The Philosophy of Religion*," "*The Philosophy of a Future State*," "*Diffusion of Knowledge*," "*Moral Improvement of Mankind*," &c. Vol. I. A New Edition, Revised and greatly Enlarged. London: Collins. 12mo. pp. 314.

This is a book of established reputation. It has gone through many editions, but this is materially cheaper than any of its predecessors. Rather more than half the work will be found in this first volume.

The Scriptural Claims of Teetotalism. Addressed to British Christians, by NEWMAN HALL, B.A. London: Snow. 12mo. pp. 36.

Mr. Hall lays down, and enforces in a discreet and candid spirit, the following propositions:—That drunkenness is at the present day, and in this country, a vice so destructive and so prevalent, as to demand the special efforts of Christians to repress it;—that the drunkard is only secure from the dagger of renewed intemperance, by totally abstaining from all indulgence in those beverages which have been the occasion of his sin:—and that those who would successfully persuade others to the practice of total abstinence, must themselves abstain.

The Christian Penny Record, and Evangelical Intelligencer. Jersey: No. XII.—XXII. Published weekly.

As this paper continues to be conducted with great propriety, and deserves that patronage from dissenters to which it aspires, we embrace this opportunity to reiterate the notice of its existence which we gave in July. It will suit many persons who wish to know what is going on in the political world, but for whom the Patriot or the Nonconformist would be too expensive. Applications for it may be addressed, we understand, to Vickers, Holywell Street, Strand, London.

The Patriot. No. 1333. Vol. XV. Price 5d.
The Nonconformist. Vol. VI. New Series. No. 39. Price 6d.

Having quoted pretty largely from these journals in our present number, we trust we shall be excused if we take occasion to express our high admiration of the talent with which they are both conducted. Articles have occasionally appeared in them of which we have not approved, but having seen them from the beginning, and having been accustomed also to read papers advocating different principles, we think that the dissenters may justly congratulate themselves that the ability displayed by their advocates is fully equal to that displayed in any other section of the weekly or daily press. The demand upon mind made by publications of this nature is far greater than readers generally can be prepared to estimate; and when they observe a faulty column, or a comparative flatness, they will do well to think of the amount of continuous exertion that is required to enable the latter to produce weekly, and the former twice a week, so much valuable and well-written matter for their instruction.

RECENT PUBLICATIONS

Approved.

The Doctrines and Practices of the Church of Rome Truly Represented; in Answer to a Book entitled, "A Papist Misrepresented and Represented." By EDWARD STILLINGFLEET, D.D., Bishop of Worcester. With a Preface and Notes, by William Cunningham, D.D., Professor of Divinity and Church History, New College, Edinburgh. A New Edition, Revised. Edinburgh: John Johnstone. 16mo. pp. 381.

The Evangelical Alliance. A Letter to the Rev. Thomas Binney. By an Unsectarian Christian. London: Chapman, Brothers. 8vo. pp. 24.

Domestic Worship. By Dr. MERLE D'AUBIGNE, Author of the "History of the Reformation." Translated from the French, by Beata E. Macaulay. London: Partridge and Oakley. 24mo. pp. 33.

The Italian Swiss Protestants of the Grisons. By Dr. MARRIOTT. Reprinted from the "Continental Echo." With two Introductory Prefaces, by the Hon. and Rev. Baptist W. Noel, M.A., and the Rev. James Currie, Rusholm, Manchester. London: Partridge and Oakley. 24mo. pp. 40.

The Extent and the Moral Statistics of the British Empire. A Lecture, delivered before the Young Men's Christian Association, in the Literary Institution, Leicester Square. By the Rev. WILLIAM ARTHUR. London: Aylott and Jones. 24mo. pp. 76.

Luther and the Reformation. A Lecture, delivered before the Young Men's Christian Association. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden. London: 24mo. pp. 74. Price 6d.

Doctrinal Puritans. A Divine Cordial; the Saint's Spiritual Delight; the Holy Eucharist; and other Treatises. By THOMAS WATSON, A.D. 1657. London: (Religious Tract Society) 24mo. pp. 358. Price 1s. 4d.

Letters to Young Men. Founded on the History of Joseph. By WILLIAM B. SPRAGUE, D.D., of Albany, America. London: (Tract Society) pp. 183. Price 1s.

Tract Society's Monthly Series. The [Life of] Luther. London: pp. 192. Price 6d.

Memoir of Miss Esther Clover, Buxhall, Suffolk. By W. ABBOTT. London: 32mo. pp. 16. Price 1d.

The Annual Report of the Baptist Missionary Society, for the year ending March 31st, 1846. Being a continuation of the Periodical Accounts Relative to the Society. With Lists of Contributions, &c. &c. London: Houlston and Stoneman. 8vo. pp. 108.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the Encouragement and Support of Preaching the Gospel in the Villages and Towns of Great Britain, for the year ending April, 1846. With a List of Subscribers and Benefactors. London: Haddon. 8vo. pp. 48.

The Twenty-first Report of the Committee of the Baptist Building Fund; Read at the General Meeting, held in the Baptist Mission House, Moorgate Street, on Tuesday, July 14, 1846. With an Appendix, and a List of Contributors. London: Haddon. 8vo. pp. 32.

Thirteenth Annual Report of the British and Foreign Sailor's Society, including the Port of London and Bethel Union Society. 1846. Presented at the Annual Meeting in May. London: Hasler. 8vo. pp. 84.

The Hundred and Thirteenth Report of, and List of Subscribers to, the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, generally denominated the "Widows' Fund." London: Unwin. pp. 24.

The Report of the Directors of the Protestant Union, for the Benefit of the Widows and Children of Protestant Ministers of all Denominations. With a Statement of the Receipts and Disbursements. From April 30, 1845, to April 30, 1846. London: Blackburn. pp. 20.

The Orphan Working School, in the City Road (Removing to Haverstock Hill, Hampstead Road) for the Maintenance, Instruction, and Employment of Orphans and other Necessitous Children, Instituted in the year 1758. London: Tyler and Reed. 12mo. pp. 80.

The Eclectic Review. September, 1846. London: 8vo. pp. 130. Price 2s. 6d.

The Fish Vender; or, Recollections of G——. Bristol: Wright. 32mo. pp. 16.

A Few Words to my Young Friends, with a Bible. Bristol: Wright. 32mo. pp. 12.

Temper, or Recollections of Mary and Eliza. Bristol: Wright. pp. 4.

INTELLIGENCE.

ASIA.

THE KARENS.

Though the American baptist missionaries who have laboured among the Karens in the vicinity of Burmah have been disabled by disease, one after another, and compelled to suspend their useful exertions, much good appears to be going forward by native agency. The sister of one of them, writing to a friend in Massachusetts, April, 1846, in a letter which we find in the Christian Watchman, declares that converts are multiplying daily, but laments that there is a want of shepherds to look after the numerous sheep.

"In this region we have three large churches, widely distant from each other, and from forty-six to sixty miles from Maulmain; and three times that number of branch churches, which are also all widely separated, and under the supervision of one missionary. Who would not tremble, and almost sink, under such a weight of responsibility! Besides this, there are hundreds of Christians in Rangoon who have no one else to look to for instruction but my brother, and are sending repeated requests for him to go and visit them. Who will come and feed these lambs of Christ, and watch over them, that they fall not into the jaws of the devourer? Will not the churches in our loved America awake, and send us more help? I am at times distressed because I can do no more for them. That we may more widely diffuse instruction among them, we often separate, and go one in a place, and not unfrequently have I been two or three months without speaking an English word, or seeing a white face. But in saying this I do not repine, for I have ever been happy—very happy—in my work; nor would I, for worlds, exchange places with those who are sitting in the lap of ease and luxury.

"We cannot behold the precious grain, white for the harvest, fall to the ground without putting forth all our energies to save it. But, alas! what can we do? My brother has written, time and again, for more aid, and has become discouraged, and I often feel that he is sinking under his weight of care. May the Lord spare us and the American churches the pain of seeing the work, thus far successfully carried on, now fail for want of labourers to complete it? I rejoice to hear that the great debt of 40,000 dollars is paid, and pray that the churches may not sink back again into their former slumbers,—May their motto be, Onward to victory!

"Could you, my dear friend, have gone with me in all my travels this season, I am sure your sympathies would have been deeply excited, in view of the degradation of our sex. In going to our Christian villages, where the gospel has long been preached, you would be delighted to see what it has done for them. But to go to a new place, as I have been, a few weeks past, you would involuntarily turn back, and nought but the hope of raising them from their degradation would induce you to go forward in the work of mercy.

"At this place (Beloo Island) the light of the gospel has just begun to dawn, and during the past season an assistant has been placed there, and eight have already been baptized. We have a school of eight boys, children of the Christians, who have learned to read, and say they wish to become Christians. May the light of the blessed gospel dispel the dense cloud of darkness which has so long rested on the minds of this people! I have visited four villages this season, and spent about a month at each place. To-day my dear brother and sister Binney have left us for Bootah, to be gone a week. When they return, I hope to visit one or two out-stations, and then we must come in before the rains. Pray for us, that we may be wise to win souls.

"I must tell one more item of good news. A large party of Karens have to-day arrived from Rangoon, saying that one of the ordained assistants from Sandoway has been over, and baptized 372 Karens at one time, who have for years been waiting to receive the ordinance. Truly may we say, a nation is born in a day. Who will look after these converts, and teach them the way of God more perfectly? Pray for them, that they may be taught by the Spirit of God, and shielded from temptation."

AMERICA.

AMERICAN BAPTIST PUBLICATION SOCIETY.

This society held a special meeting in the first baptist church, Brooklyn, on Monday May 18, commencing at three o'clock, P.M. The president, the Rev. J. H. Kennard, in the chair. The corresponding secretary recently elected, the Rev. Thomas S. Malcom, alluded to his inexperience in the business of the society, and the embarrassment which it occasioned in the presence of some who were more familiar than himself with its details. He had voluntarily planted himself in the west—he loved the west, and he had

relinquished his position there for love of the west, being well convinced that for the present, he could best serve the religious interests of that section of the country, in the line of his duties which he had now assumed. If, said Mr. Malcom, Christianity is the world's only hope, then certainly should the power of the press be used for disseminating the gospel of Christ,—then certainly should this society be cherished by baptists. If the gospel is preached on printed pages as well as orally, then should such an instrumentality be highly esteemed. It is an object of this society to carry books to the doors of those who need them. Here you have book-stores—in vast sections of the west and south-west they have none. Population is sparse—it is large indeed in numbers, but thinly spread over a wide territory. Unless books are taken to the doors, they are not obtained—not read. In the work of distributing books, this society has been particularly favoured. It furnishes as a compensation to colporteurs, 100 dollars salary, with 25 per cent. on the avails of books sold. It procures the services of ministers as colporteurs, who as they go can preach, and whose labours thus extend through all the week. And in the present state of the western and south-western churches, this is a consideration of great weight. A very large proportion of these churches have preaching one Saturday and one Sunday in a month. On the first of these days books can be sold at the close of the service; on the second the colporteur is not idle, for he preaches. Surely, then, the Publication Society demands the co-operation of ministers and brethren in more favoured sections of the country.

Another object of this society is to supply destitute ministers with libraries. With these, you, my brethren, are supplied; but in the west, there are many ministers who have not half-a-dozen books upon their shelves. We cannot, however, dispense with their services. We must endeavour to render their services more useful. Can it fail to improve their minds and hearts, if we furnish them with such works as those of Fuller?

Another object of this society is to carry forward the good work begun by the American Sunday School Union, and the American Tract Society, from the point where they are obliged to leave it. They are noble institutions, performing their work well; but embracing, as they do, several denominations, they can go no further than the common faith allows. We need to go beyond, and beyond must do our own work. The denomination must furnish its own denominational literature.

Another object of this society's labours relates to the foreign field. Nobly, impartially, has the American Tract Society dispensed it bounties; but we cannot expect the American Tract Society to aid in diffusion of views peculiar to our denomination. Calls

for help are coming from abroad even now. Oncken is calling from Germany, our missionaries in France are calling, and so is Macgowan from China. These objects commend this society sufficiently to the esteem and support of the American baptists. Mr. Malcom's remarks were listened to with much gratification by a large number of brethren who cordially welcome him to his new and important post.

An abstract of the seventh annual report was read by the secretary. The board had issued the "complete Works of Andrew Fuller," in three octavo volumes, including 2420 pages. They have also stereotyped a revised edition of "Howell on Sacramental Communion," and an original work on the "Deaconship," by the same author. New editions of "Carson on Baptism," the "Baptist Manual," &c., had been issued. Numerous smaller works have been stereotyped, and 19,000 copies of tracts printed. Fifty thousand volumes have been put in circulation during the year. The colporteur department was rapidly gaining favour. The calls from the foreign field were pressing. The receipts amounted to 22,727 dollars. The following resolutions were unanimously adopted:—

"Resolved,—That the calls for aid from the foreign field upon the treasury of the American Baptist Publication Society, should be responded to by our brethren in liberal contributions for that specific object."

"Resolved,—That the plan of making donations of libraries to destitute ministers, and gratuitously circulating our books and tracts in destitute portions of our country, commends itself to our sympathies, and calls for our hearty co-operation."

"Resolved,—That an effort be made to raise a special fund of 10,000 dollars, for the use of this society, the interest of which shall be appropriated exclusively to the gratuitous distribution of books and tracts, of our publications, to the destitute throughout the country, at the discretion of the board of managers, and that the subscriptions be made payable in four quarterly instalments, commencing when the whole amount is subscribed."

"Resolved,—That in the publication of the valuable works of standard baptist literature, the board of this society are performing a work of vast importance to the prosperity and growth of our denomination, and one which deserves the sincere gratitude, and should claim the liberal co-operation, of every American baptist."

"Resolved,—That the American Baptist Publication Society, is of equal importance in its place, with the Foreign, the Home Mission, and the Bible societies, in the renovation of our land, and that it is eminently deserving of a better support than it has hitherto received."

"Resolved,—That the colporteur system of this society commends itself to our churches for its economy, adaptation to the circumstances of many baptist ministers, its facilities for providing valuable instruction to destitute churches, and its effects on the ministers who engage in it."

The Rev. E. L. Magoon of Richmond, Va., spoke with much affection of the itinerant portion of our ministry, exposed to many hardships, and labouring among the destitute.

Said he, "If there is any man whom I love, and rejoice to take by the hand, it is one of that class." He then showed the importance of supplying them with the works of Andrew Fuller, who has, "in the simplest language, struggled to express the sublimest thoughts." He narrated with much feeling the effect upon himself of the gift of three books many years ago.

The Rev. Mr. Booth of Michigan, was the oldest resident pastor in Michigan. When he went there, seventeen years ago, there were only five baptist churches, containing 200 members. Now there were nine associations, 170 churches, 120 ministers, and 9000 communicants. He spoke of the numerous cases where the distribution of our books would accomplish great good.

AFRICAN BAPTIST CHURCH AT RICHMOND.

A correspondent of the Boston Christian Watchman, writing on the 8th of August, says, "I notice, with pleasure, that the Rev. R. Ryland, pastor of the African baptist church at Richmond, baptized, last sabbath, eighty-eight candidates. This is really a refreshing oasis in our desert."

ORLEANS BAPTIST ASSOCIATION, NEW YORK.

This association comprises eleven churches. The annual meeting was held June the 3rd and 4th last.

Increase.	
Baptized	8
By letter.....	46
Restored	3
	— 57
Decrease.	
Dismissed.....	87
Excluded.....	38
Dropped.....	15
Died	11
	—151
Decrease.....	94

This is a melancholy result.—*Montreal Register.*

NEW ORLEANS.

The Rev. Isaac Taylor Hinton, the youngest son of the late Rev. James Hinton of Oxford, is now at New Orleans, engaged in an attempt to raise a baptist church there, under the auspices of the American Home Missionary Society. In a letter, dated the 10th of March, he gives the following account of the circumstances of his congregation:—"When I came here, fifteen months ago, I found the church to consist nominally of twenty-four members, several of whom, however, were residents in other states. Since then the number has been just doubled, the present number being forty-eight. In June last, a lot of ground, 80 by 130 feet, most admirably situated, was purchased for 11,150 dollars,

of which 3150 dollars have been paid, and the remainder can be paid in eight annual instalments. During the winter, a lecture room, 33 by 63 feet, capable of accommodating upwards of 300 persons, has been erected on the rear of the lot, leaving an ample area in front for the erection of the main building. The lecture room, with its furniture, cost 4000 dollars, and is paid for. I hope, through the liberality of the congregation, the citizens of New Orleans, and the denomination, north and south, that we shall be able to rear the meeting-house next autumn. It is to be 69 by 80 feet. Our congregations are good and our prospects encouraging, both temporally and spiritually. We have just formed a Bible Society, auxiliary to the American and Foreign Bible Society, and I feel assured, that so soon as the church has become a little more strengthened and established, it will vigorously co-operate in every wisely directed effort for establishing the kingdom of the Redeemer at home and abroad."

MISSIONARIES FOR TEXAS.

"A Paris paper says, that Monsieur Odin, bishop of Texas, is about to embark from Havre for that country with twenty-seven priests."

CANADA.

The ninth annual meeting of the Western Baptist Association was held with the second church in Colchester, June 5, 6, and 7, last. The association comprises 27 churches. The report for the past year is as follows:—

Increase.	
Baptized.....	279
By letter.....	66
Restored.....	12
	—357
Decrease.	
Dismissed.....	127
Excluded.....	49
Died	6
	—182

Clear increase.....	175
Total number of members	—1845

The following resolutions were passed:—

"Resolved,—That this association record their devout gratitude to Almighty God for his goodness in pouring out his Spirit on some of the churches, and in the salvation of souls during the past year.

"Resolved,—That the first Wednesday in December be set apart for humiliation, fasting, and prayer to God, that he may be pleased to vouchsafe his blessing, and revive his work among us, so that at our next meeting we may report a more glorious progress of the work of God in the salvation of immortal souls.

"Resolved,—That the following resolution on Home Missions, prepared by Elder Savage, be adopted:—"Whereas, the American Baptist Home Mission Society have been diligently employed, during the last year and a half, examining the state of the churches and the ministry in that part of Western Canada which lies between the Niagara and Detroit rivers, Lake Ontario, and Lake Huron; and whereas, it has been ascertained that there is only about half

as many ordained ministers as churches, and two-thirds of these depend chiefly upon farming or other labour for their support, they thus being greatly limited in their improvement and usefulness, and the churches left extensively destitute of preaching, and almost altogether destitute of pastoral labour. Therefore,

"Resolved,—That this association does earnestly recommend to all the churches on this wide field of destitution, that they do all in their power to wholly employ and wholly support all God's ministers, that they may give themselves wholly to their proper work as they are required to do; and that they also liberally aid the Home Mission Society in the same work, and especially that they 'pray the Lord of the harvest that he would send labourers into his harvest,' for 'the harvest truly is great, but the labourers are few.'"

JAMAICA.

A meeting of the Brown's Town, Sturge Town, and Salem Sunday School Union, was held on Friday the 3rd inst. The Rev. John Clark in the chair. The reports for the quarter, being read, showed a falling off in the attendance of the teachers and children, and also in the amount of money raised by the Union for missionary purposes. These deficiencies, however, we hope, will rather stimulate the teachers than discourage them. Several of the teachers spoke on the subject of juvenile prayer-meetings, and were listened to with interest. About forty of the teachers then sat down to a dinner, prepared for them in the school-room. At the dinner table, a little missionary piece was sung, called, 'God Speed the Dove.' Prayer being then offered, the teachers separated, we hope, with an increased sympathy for one another, and love for the work in which they are engaged.—*Jamaica Baptist Herald.*

Sixteen persons were baptized at Hastings, Trelawney, on sabbath morning, the 19th of July, by the Rev. Thomas B. Pickton.

On sabbath morning, the 26th ult., thirty-four persons were baptized in the river running through Windsor Pen, by the Rev. J. E. Henderson. A large number of spectators were present, most of whom afterwards attended the services held at Jubilee Chapel, where a sermon was preached and the ordinance of the Lord's supper administered.—*Jamaica Baptist Herald.*

EUROPE.

DENMARK.

In the Montreal Register we find an extract of a letter from Dr. Baird to the New York Evangelist, dated June 8th last, relating to our brethren in Denmark. He says, "Although no change in the laws has taken place, you will be pleased to learn that a little band of baptists in this city are not molested, nor have they been for some months, if not a year. You are, perhaps, aware that some

years ago two brothers here of the name of Münster, one an engraver, the other a student of philosophy in the university, became pious, and adopted baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlour. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Münster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the 'word of the Lord is not bound.' The little congregation exceeds three hundred, and there are five others in the provinces. 'Blessed are they who are persecuted for righteousness' sake.' I have visited these dear brethren often.

"I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for them. Let us hope that there will soon be an end of such conduct on the part of the government. I was gratified to hear these brethren speak so kindly of the king and queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you? I am ashamed to do so; but it is the hierarchy. Oh, this accursed union of church and state! How it generates formalism, pride, intolerance, and every thing which is contrary to the true spirit of Christianity! The religion of the Saviour, though it is uncompromising with error, teaches men to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

"But I must not include all the clergy of the Danish national church in this condemnation. No; there are those who as much condemn these things as we can; and they have not held their peace."

ANNUAL MEETINGS.

BAPTIST UNION OF SCOTLAND.

The annual meetings of this society were held at Perth, on the 5th and 6th of August. On the first day the pastors and delegates from the churches met for preliminary consultation; and in the evening Mr. Johnston of Edinburgh preached an impressive sermon from Isaiah xxxii. 13—20.

On the second day of the meetings, the brethren from a distance, with many of the friends in Perth, met for prayer at seven o'clock in the morning. This was a delightful and refreshing season. At ten the general committee, consisting of the pastors and delegates from the churches, met for the transaction of business, Mr. Thomson of Perth, presiding. After prayer by Mr. Blair, the

minutes of the last annual meeting were read; also, the minutes of the executive committee. Three new churches were admitted into the Union, viz. the second church in Galashiels; the church assembling in Roxburgh Terrace Chapel, Edinburgh; and the church assembling in the New City Hall, Glasgow. The third annual report of the Union was read by Mr. Johnston, one of the secretaries; it was highly interesting, and unanimously approved of. The two evangelists, Messrs. Blair and Henderson, were re-appointed for another year—the former to labour for a time in Dundee and neighbouring towns, and the latter in Galashiels and surrounding district. It was agreed that the station at Leith should be supplied, under the direction of Mr. Johnston of Edinburgh, in the meantime, for three months. It was also resolved to engage more evangelists as soon as suitable brethren can be found—many fields of labour opening up to the Union, which they are unable at present to occupy for want of agents. Mr. Taylor of Glasgow, gave a report regarding the Magazine, which was approved of.

At four o'clock the committee again assembled, when the letters from the churches were read; the intelligence was interesting.

In the evening a soiree was held in the chapel, Mr. Thomson presiding. After tea, interesting addresses were delivered by the chairman, Messrs. Taylor of Glasgow, Watson of Montrose, and William Landells, Cupar. Messrs. Blair and Henderson, evangelists of the Union, also gave a delightful account of their labours during the year.

The following are the principal resolutions passed at the meeting:

F "That the evangelists, Messrs. Blair and Henderson, be re-appointed for the following fifteen months, on the understanding that their stay at any place be regulated, as hitherto, by circumstances, under the direction of the committee."

"That the committee tender a vote of thanks to brother Taylor of Glasgow, for the zeal, patience, and perseverance with which he has conducted the preliminary business of the Magazine, and the skill with which the two first numbers have been got up; and, in proof of their confidence, they hereby give him the official appointment of editor."

"That, as the 2000 copies of the July number are already sold, and as a larger supply is evidently needed, in order to meet future increasing demands, as it gets better known, 3000 copies of each number be printed."

"That while to the minds of this committee, and of the friends of the Union generally, nothing would be more pleasing or desirable than the conjunction proposed between the Highland Mission and the Union; and while none would be more eager for such a conjunction than the committee, were they assured it would be for the furtherance of the truth, and for the advancement of the great objects we have at heart—yet being persuaded that by going forward in our work as we have hitherto done, with brethren who are all of one mind upon this subject, we shall be able more freely and fully to carry forward the objects we have in view; and being also assured that our operations, so far from injuring the Highland Mission, will rather tend to strengthen and increase it, and benefit its funds—these being better this year than ever—and that the

members of this committee are willing, as they ever have been, to advance the interests of that institution, we are decidedly of opinion, that by going on meanwhile with our various objects as formerly, we shall more effectually and rapidly advance the cause of God in the land."

"That the secretaries of the Union be requested to correspond with the secretaries of the Baptist Union of England, and of Ireland, requesting a delegate from each of these societies to attend the annual meeting in 1847."

In connexion with the annual meetings of the Baptist Union a soiree was held in the New City Hall, Glasgow, on Friday, Aug. 7, Mr. Taylor in the chair. After tea an abstract of the report of the Union was read, and addresses on various interesting and important themes delivered by Messrs. Thomson, Perth; F. Johnston, Edinburgh; Wm. McGown, Airdrie; Wm. Landells, Cupar; E. Syme, Cumnock; J. Blair and T. Henderson, evangelists of the Union. Robert Kettle, Esq. closed the meeting by a few appropriate remarks, expressing his desire for the prosperity and success of the institution. Mr. Simpson Glasgow, engaged in prayer. This was a most delightful meeting—all seemed pleased and happy; and we trust that many received good to their souls. A liberal collection in aid of the funds of the Union was made at the close.

On Saturday morning, 8th August, a considerable number of friends met at breakfast in Mr. White's Temperance Hotel, Trongate, Glasgow, for the purpose of considering a plan for aiding young men in preparatory studies for the Christian ministry. After a long and interesting conversation, a large and influential committee was appointed to draw out a plan and submit it to the friends interested in this important object.

The next annual meetings of the Union were appointed to be held at Glasgow, on the first Tuesday and Wednesday of August, 1847; Mr. Thomson of Perth to preach. It is proper to add, that all the meetings were characterized by the greatest harmony and brotherly affection.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

The annual meeting was held on the 24th of June, at King Street Chapel, Bristol. Robert Leonard, Esq., in the chair.

Thirty years have now passed away since the formation of this society, and during that period it has been favoured with a gracious measure of the divine blessing. A large number of baptist ministers have, by its means, enjoyed the fruits of their own provident arrangements, aided by the well-earned sympathy and support of their fellow-christians. More than £4000 have already been shared by those of the beneficiary members who have become claimants upon the funds of the institution; and although the yearly

sum which these servants of Christ have realized has been comparatively small, it has, undoubtedly, in a good degree promoted their comfort under the pressure of affliction and the infirmities of advanced age. This must be regarded as a fact of pleasing interest, but, how desirable it is that many others of our ministers should avail themselves of the benefits of the society, and also, that its income may be so increased as to furnish a much larger amount than heretofore to its infirm claimants. For attaining these important ends, some alterations in the rules of the institution were adopted at the annual meeting last year, subject to the ratification, or rejection, of the general meeting of this year.

The decision of the members in reference to the proposed new rules is now made public, and it is firmly believed that the alterations which have received the approval of the society will conduce much to its real and lasting prosperity.

The present rules (2 and 3) relative to the admission of members, will, it is hoped, appear to be at once intelligible, just, safe, and popular. None under fifty-five years of age are now excluded from participating in the advantages of the institution; and the committee trust that many will now become beneficiary members who hitherto have been prevented by the rules from so doing.

The younger ministers of baptist churches are more especially urged to consider the desirableness of connecting themselves with an institution which possesses more than £5000 in funded property, and which, while it is annually ministering to the wants of their aged and infirm brethren, holds out the prospects of a sure and reasonable, if not a large resource, in the event of their being themselves laid aside from pastoral engagements.

It will be seen that the proposed resolution in regard to an annual collection being made by each beneficiary member has not been carried; but many ministers have expressed their readiness voluntarily to seek contributions from their churches. The committee trust that all pastors connected with the society will endeavour in this way to assist its funds, as by Rule 14, four-fifths of the clear income would be available for distribution among the infirm members, if that income could be increased to £500. They need not point out how large an amount of personal comfort to their aged brethren might, by a little effort on the part of the beneficiary members, be thus secured. Nor can it be necessary to say, that the claims of an institution, having for its object the happiness and welfare of our aged and infirm ministers, would be certain, if regularly presented to the churches, to receive their kind and constant regard. Congregational collections, therefore, as well as personal subscriptions and dona-

tions, are earnestly requested. To those churches and friends who have already thus assisted the society, the committee in its behalf tender their best thanks.

During the past year a very acceptable legacy of £10 has been received from the executors of the late Mrs. Susanna Palmer of Wallingford, and four beneficiary members have attached themselves to the society.

The following are the Rules II. and III.,—

"II. That any pastor of a baptist church may be admitted a beneficiary member on the recommendation of two members of the society (and being in good health at the time of application), on the following terms:—

"When the age of the applicant shall not exceed twenty-six years, one guinea per annum from the time of entering.

"When the age of the applicant shall be above twenty-six years, one guinea for every year he may be above that age to be paid on admission, in addition to the annual subscription of one guinea.

"III. That no beneficiary member shall be admitted above the age fifty-five years."

Ministers wishing to join the society are respectfully referred to the Rules, which may be obtained on application to the treasurer, J. L. Phillips, Esq., Melksham; or the secretary, the Rev. Charles Daniell, Melksham.

ASSOCIATIONS.

SOUTH-WESTERN.

The following are the churches which constitute this body:—

St. Austell.....	John H. Osborne.
Falmouth.....	Isaac Watts.
Grampound.....	
Helston.....	Charles Wilson.
Penzance.....	Charles New.
Redruth.....	Joseph Spasshatt.
Truro.....	Elias Tuckett.

The annual meeting was held on the 3rd and 4th of June, at Redruth. Mr. Treseder presided, and Mr. Spasshatt was re-appointed secretary. Messrs. Wilson and Tuckett preached. The circular letter, on the Government, Doctrine, and Practices of the Church of Rome, written by Mr. Watts, was adopted.

Statistics.

Number of churches	8
Baptized	22
Received by letter.....	7
Restored	1
	— 30
Removed by death.....	11
Dismissed	2
Separated.....	16
	— 29
Clear increase.....	1
Number of members.....	599
Sunday scholars.....	758
Teachers	91
Village stations	5

The next meeting is to be held at Falmouth, on the Tuesday and Wednesday in Whitsun-week.

WORCESTERSHIRE.

The following churches compose this association:—

Alcester	M. Philpin.
Atch Lench	D. Crumpton.
Cook-hill & Studley.....	J. Blore.
Evesham, 1st church.....	J. Hockin.
Ditto, 2nd church	
Pershore.....	F. Overbury.
Stratford-on-Avon	J. W. Todd.
Upton-on-Severn	J. Freer.
Westmancote	J. Francis.
Worcester.....	W. Crowe.

The annual meetings were held at Cowl Street Chapel, Evesham, July 14, 15. Mr. Hockin was chosen moderator. The circular letter for the present year was ordered to be prepared in the usual way by Mr. Crumpton, but after considerable discussion it was unanimously resolved, that the form of the annual letter be in future altered, and that next year a letter "on the Manner in which the Members of Churches can best Contribute to the Efficiency of the Christian Ministry," be prepared by Mr. Overbury. The preachers were Messrs. Philpin, Francis, and O'Neal, Birmingham. Mr. Stalker of Blockley delivered a suitable address upon the State of the Churches.

Statistics.

Number of churches	10
Baptized.....	50
Received by letter	12
Restored.....	7
	— 69
Removed by death.....	25
Dismissed	15
Excluded.....	25
Withdrawn	9
	— 74

Clear decrease	5
Number of members.....	1071
Sabbath scholars	1236
Village stations	25

The decrease is occasioned in part by a revision of the church-books in several places.

The next annual meeting to be held (p.v.) at Stratford-on-Avon, the second Tuesday and Wednesday in July, 1847.

ESSEX.

The number of churches in this association is thirteen.

Ashdon	R. Tubbs.
Braintree	J. Rees.
Bures	— Anderson.
Burnham	J. Garrington.
Colchester	R. Langford.
Halstead	W. Clements.
Langley	— Pleyer.
Rayleigh.....	J. Pilkington.
Saffron Walden	J. Wilkinson, N. Hayercroft.
Stamford	B. Beddow.
Thorpe	J. E. Bilson.
Tillingham.....	George Wesley.
White Colne.....	

The fiftieth annual meeting was held at Braintree, May 20 and 21. Mr. Rees pre-

sided, and Mr. Rust was re-elected secretary. Sermons were delivered by Messrs. Bilson and Aldis. A letter on the Duty of the Church to seek the Salvation of Sinners, written by Mr. Tubbs, was adopted.

In agreement with a resolution passed at the last annual meeting, the constitution and rules of the association, which had been submitted to a sub-committee for re-consideration and revision, were now brought before the meeting in an amended form. They were considered *seriatim*, and unanimously adopted as the rules of the association.

The committee then agreed upon the manner in which they proposed to connect the association with the Home Missionary Society, selecting one out of several methods proposed by the secretary, and which is thus expressed in his own words:—"That the association should collect its own funds, choose its own stations, appoint and pay its own agents, and send to the Home Missionary Society a copy annually of its statistics and cash account. The society to aid the association by occasional grants of money; by occasional visits of deputations; by exchange of missionaries; by suggestions of experience; or in any other mode which circumstances may render desirable."

Statistics.

Churches making returns.....	12
Baptized.....	199
Received by experience	11
Received by letter	10
Restored	3
	— 223
Removed by death.....	21
Dismissed.....	13
Excluded.....	14
	— 48

Clear increase.....	175
Number of members	1418
Sabbath-school children.....	1031
Village stations	29

The clear increase in one of the churches, that at Halsted, was 107.

The next meeting is to be held at Rayleigh, on the third Tuesday and Wednesday in May.

NEW CHAPELS.

ASTON CLINTON, BUCKS.

A new chapel has been erected in this village, and was opened for divine worship on the 1st of September, 1846. Mr. James Smith of New Park Street, London, preached morning and evening, and Mr. J. Castleden of Hampstead in the afternoon. Brethren Gates of Aylesbury, Smith of Tring, Horsfield and Holmes of Wendover, and Pratt of Haddenham, were engaged in the devotional exercises of the day. The chapel, which is a commodious substantial brick building, is forty-five feet by twenty-five, with a good gallery, and will seat about 400. The cost, beside the old materials, is £350. The

previous donations and subscriptions amounted to £96, and the collections on the day of opening to £16. The property is placed in trust for the denomination, and it is hoped the remaining debt will soon be such as not to prove burdensome to the people. The baptist church here was organized sixteen years ago, and consisted of twenty-two members, honourably dismissed from the church at New Mill, Tring, during the pastorate of the late Mr. Clarabut. Since that period, the infant cause has contended with many difficulties; but God has manifestly blessed it, and lately it became necessary that larger and better accommodation should be provided for the congregation.

STOCK GREEN, WORCESTERSHIRE.

A new chapel, in connexion with the baptist church at Atch Lench, near Evesham, Worcestershire, was opened for divine worship at Stock Green, on Wednesday, Sept. 9, 1846. Mr. D. Crumpton of Atch Lench commenced the service by reading and prayer; Mr. F. Overbury of Pershore preached a very solemn discourse, founded on Rev. xx. 11—15; and Mr. J. Hockin of Evesham concluded with prayer. A tea-meeting was then held, after which, Mr. Lake of Droitwich read and prayed, and suitable addresses were delivered by Messrs. J. Blore of Cook Hill; J. Hockin, and D. Crumpton, and Mr. Overbury concluded the interesting services of the day with prayer.

ORDINATIONS.

RICKMANSWORTH, HERTS.

The baptist church here having requested Dr. Murch to become its pastor, he has accepted the invitation, and commenced the discharge of his official duties; but, for the present at least, we believe that he will continue to reside usually in London.

WOODCHESTER, GLOUCESTERSHIRE.

The Rev. F. M. Hood has received and accepted the unanimous invitation of the church at Woodchester, near Stroud, to the pastoral office, and commenced his stated labours there on the first sabbath in September.

CHIPPERFIELD, HERTS.

Mr. Samuel Cowdy has accepted the cordial invitation of the church and congregation meeting here to become their pastor. During the past six months Mr. Cowdy has laboured in this place in connexion with the Baptist Home Missionary Society and the Herts Union, with most promising results.

ISLE ABBOTTS.

The Rev. Robert White, late of Hillsley, Gloucestershire, has accepted the unanimous invitation of the baptist church, Isle Abbotts, to become their pastor, and entered on his labours in July last.

DARLINGTON.

The Rev. D. Adam of Newcastle-upon-Tyne has accepted the unanimous invitation of the baptist church, Darlington, to become their pastor, and entered upon his labours on the first sabbath in September.

SHIPSTON-ON-STOUR.

On Tuesday, August the 4th, the public recognition of the Rev. John Morris took place. The Rev. J. W. Todd delivered a lecture on the Nature of a Christian Church. The usual questions were asked by the Rev. Mr. Cherry of Milton, the ordination prayer offered by the Rev. Mr. Amery of Campden, and the Rev. T. Thomas preached to the young minister. In the evening two discourses were delivered, one to the church and another to the congregation at large, by the Revs. A. M. Stalker and J. Cubitt.

RECENT DEATHS.

MR. JOHN DAFFORNE.

John, the only surviving son of Middlemore James Dafforne, was born on the 19th of August, 1773. His natural endowments of disposition and intellect rendered him the source of much enjoyment to his parents and sisters; but it was during the term of his apprenticeship at Tonbridge that, by the grace of God, he was renewed in the spirit of his mind, and enabled to devote himself unreservedly to the service of the God of his father. In August, 1793, he was baptized by his father's pastor, Mr. Knott, at Chatham. Subsequently, when his term of apprenticeship had expired, and he had removed to London, he was admitted a member of the church assembling in Prescott Street, under the care of the venerable A. Booth, in connexion with which he remained till the close of his life, and where, to use the words of the present pastor, he was long and deservedly held in high estimation. Mr. Dafforne's piety was distinguished by its cheerfulness, yet never did it degenerate into levity; never did he forget that he was a baptized follower of the Lamb of God. Though his commercial engagements were such as to lead him out into general society, when he returned to his home it was to bless his household. Over this he presided as a Christian of no common order. Like the father of the faithful, it was his aim to "command his children and his household after him that they should keep the way of the

Lord," yet never in the steady, and, at the same time affectionate exercise of his paternal authority, did he provoke his children to wrath. Precept and judicious counsel was given, and to this was added a lovely and holy example. He walked with God in secret, and thus derived grace to bring up, assisted by his beloved partner, a large family for the church of the living God. Well known to many persons in the cities and towns where he sojourned for the purposes of business, his kindness of heart and suavity of manners, his high integrity and consistent conduct as a religious professor, made a lasting impression, and excited feelings of respect in those who knew nothing of the holy principle by which he was actuated. Yet was there no vain-glorious. Often would the venerable man, at seventy years of age, exclaim, when any son or daughter gave utterance to the feeling of filial respect, "My child, by the grace of God, I am what I am." Deep humility on his own account, and unwavering faith in God, characterized his closing years in a very remarkable degree. The last four years of his life were marked by the very visible, yet gradual decline of his health and strength. In January, 1843, a few months after the almost sudden removal of Mrs. Dafforne, of whom a memoir appeared in the *Baptist Magazine* for October, 1842, he suffered an attack of influenza, from the effects of which he never recovered. The tabernacle, although it had stood seventy years, was only a tabernacle, and a frail one too, but its immortal inhabitant had an appointed work to do on earth, and the tenement was sustained till that work was done. On the 19th of August, 1845, while on a visit to a son-in-law, near Cambridge, he completed his seventy-second year. On the 25th, being the sabbath, he attended the service of his God in the village chapel as usual, and sustained with his voice the singing of the little congregation. He closed the sacred day, as had been for many years his custom, when in the midst of his family, with a hymn of praise, his daughter accompanying him with the piano. Early on Tuesday morning he was taken ill. Medical advice was procured, but danger was not apprehended until Thursday night. It then became evident that the scene was about to close. He expressed himself "ready, perfectly willing, and ready;" was observed to be much in prayer; remained, except at short intervals, quite collected; like the dying patriarch Jacob, blessed his children; was heard feebly to utter, "Lord, remember me," and just as the sun arose in the skies on Friday morning, the 29th, he closed his eyes upon the brightening scene, and entered the city which has "no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

MR. TAYLOR.

Died at Folkestone, on the 4th of September, in the seventy-seventh year of his age, Mr. William Taylor. He had been a consistent member of the baptist church in that place for forty-three years. The deceased was eminently a man of prayer, both at home and in the house of God, and was scarcely ever absent from the prayer-meeting when health and opportunity permitted him to attend. As in health, so in illness, prayer was his delight—the element in which he lived. His disorder was at times extremely painful, but after a paroxysm of suffering, he would affectionately say to his like-minded partner, "Come, now let us pray." His confidence in the Redeemer was entire and unwavering to the last. He believed; and Christ was indeed precious to him. It was customary for him to say, in conversation with Christian friends, "I pray for strong faith." And truly his prayer was answered in his dying day. He so believed in Christ as to be able to look forward to that period, not only without dismay, but with cheerfulness; and his anticipations of being with Christ, and of being united to the blissful society in heaven, were so exceedingly happy that his countenance beamed with holy pleasure while he spoke of them. Such was the closing scene of our departed friend, that those who visited him were constrained to say, "Let me die the death of the righteous, and let my last end be like his." He evinced his anxious concern for the conversion of the ungodly, and for the welfare of those around him, especially for the young people, by earnest prayer on their behalf, and by entreating others to do likewise, and selected, as a text for his funeral sermon, the impressive passage, "Prepare to meet thy God, O Israel," in the hope that God might bless the admonition to those who might hear it, and render it effectual.

MR. TOMLINSON.

Richard Tomlinson, Esq., a deacon of the particular baptist church of Great Yarmouth, on Lord's day morning, Sept. 5, entered the chapel as usual, but while sitting in the vestry complained to his pastor of a pain in his chest, which he often experienced. Shortly after the minister ascended the pulpit and commenced the services, expecting to see his friend and brother follow; but the pain increased, and Mr. Tomlinson was removed to an adjoining cottage, where almost immediately he sunk into the arms of a brother deacon and expired. In his departure the minister has lost a brother, a counsellor, and one of the best of friends, and the church one of the most excellent deacons. It might be truly said of him, "Behold an Israelite indeed, in whom is no guile." His death was improved on the following Lord's day to

a numerous and weeping audience from Luke xii. 37, "Blessed are those servants whom the Lord when he cometh shall find watching."

MRS. ANGUS.

Mrs. Angus, late of Summerfield, many years a member of the baptist church at Cold Rowley, in the county of Durham, died on the 12th of September, 1846, aged ninety-one years. Towards her latter end it was pleasing to witness in her a growing concern about divine things. She felt sin to be a heavy burden, which led her to prize the blood of Christ as an atonement. Her bodily infirmities were numerous and heavy, though she bore them with great patience. She lived near to God, and strongly evinced that her faith in Jesus was well founded. And although her days upon earth were protracted beyond the ordinary limits of human life, she was, notwithstanding, submissive to the divine will, and her general state of mind accorded with the sentiment of the psalmist, "Thou hast dealt well with thy servant, O Lord, according to thy word." And when about to enter conflict with the last enemy, she resigned her soul into the hands of that Saviour who hath promised to conduct his chosen people through the sacred entrance of death into the world of everlasting rest. At the age of ninety-one she enjoyed religion and truly realized the divine presence, and "at evening tide it was light" with her soul.

Mrs. Angus was grandmother of the esteemed secretary of the Baptist Missionary Society.

MRS. TOMKINS.

The Rev. S. Tomkins, M.A., classical and mathematical tutor of Stepney College, has sustained a heavy affliction, Mrs. Tomkins having died, after a short illness, on the 16th of September.

MRS. COX.

We are at length called upon to sympathize with our dear and honoured brother, the Rev. Dr. Cox, in the loss of his beloved and amiable wife, who departed hence about two o'clock in the afternoon of Friday, September the 18th, in the fifty-fifth year of her age. For the following particulars we are indebted to one of his most intimate friends, a deacon of the baptist church at Hackney.

Mrs. Cox had, for some years, been the subject of severe and incurable personal affliction. About six weeks before her death, the hope was entertained that the cause of disease might be removed by the exertion of surgical skill; and arrangements were made with an eminent practitioner for the trial of this delicate experiment. The expectations of the patient and her friends, however, were dis-

appointed. The complaint was found to be of too established a character to permit the completion of the intended operation; and the professional gentlemen to whom the case had been entrusted, restricted themselves to the affording of such temporary relief as was practicable. Mrs. Cox endured the great pain unavoidably inflicted, with a fortitude which, especially when considered in connexion with the consequent disappointment, excited the admiration and astonishment of all who witnessed it. At first, there appeared reason to conclude, from the ascertained nature and extent of the disease, that, although equally beyond the reach of medicine and of surgery, it would not prove destructive of life so soon as had been previously apprehended. *Deo aliter visum*: it was ordained otherwise. Either through the sudden disappointment of too sanguine hopes, or because the disease itself had reached a more advanced stage than was supposed, Mrs. Cox never rallied; but, notwithstanding some fluctuations, gradually declined, under a process of exhaustion which neither nature nor medicine afforded any means of repairing. On Friday, the 4th instant, it was announced to the patient and her friends, that her medical attendants despaired of her recovery; and, precisely a fortnight afterwards, the suffering lady was released from pain, and peacefully "entered into rest."

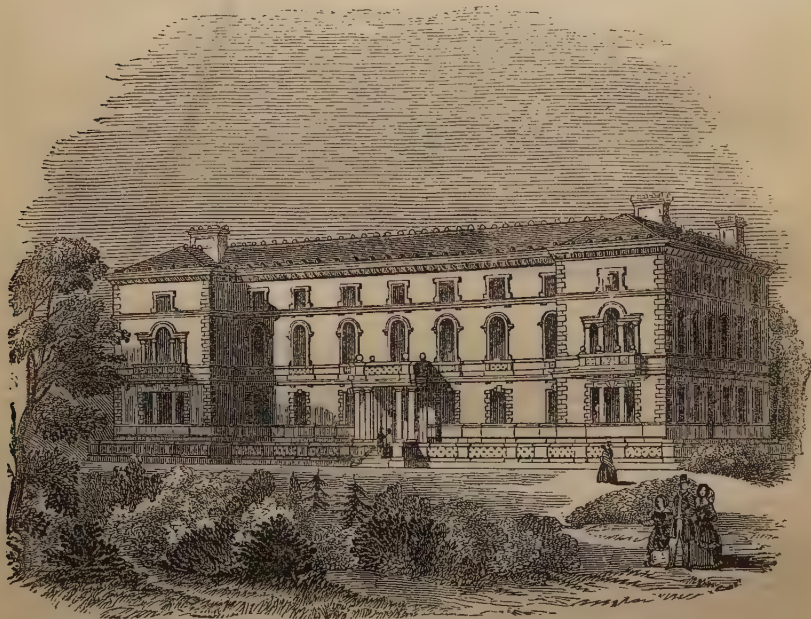
From the time when a fatal termination was deemed to be impending till the distressing prediction received its fulfilment, her sorrowing husband and their two surviving children, with other attached relatives, were in constant attendance upon the sick bed. Unspeakably distressing as it must have been to observe so much suffering which they could not alleviate, they had the consolation of witnessing the signal triumph of her faith and patience, and, so long as she could make herself understood, her peace and joy in the immediate prospect of dissolution. He in whose public labours she had for so many years taken a more than common interest, had the melancholy satisfaction of receiving from her dying lips the impressive views which, in these solemn circumstances, she entertained of the duties and responsibilities of his sacred office; and the dear youths for whose sake, perhaps, she might formerly have had a lingering desire for life, listened to the last counsels of a mother, deliberately given from a point of observation where the contrast between the things of time and of eternity is perceived in all its force and distinctness.

Justice to the personal character of this eminent Christian lady cannot be rendered within the limits of an obituary notice. A more fitting occasion will be found for this exercise, when her mortal remains shall have been committed to the tomb which already contains those of several

of her children. The sorrow which her own departure has excited is not limited to the domestic or social sphere. On the third of October, her venerated husband will have completed the thirty-fifth year of his present pastorate. It was intended to celebrate the event in a public manner; but the translation of one who has so largely participated in the joys and sorrows of his official career, to the superior festivities of heaven, is too recent to warrant a celebration the pleasures of which it was fondly hoped that she would be permitted to enhance with her presence. The people of his charge are deeply sensible that they, as well as he, have sustained a loss irreparable from human resources. While calling to mind, with lively gratitude, her gentle manners, her simple piety, her ardent zeal, her large intelligence, her sound judgment, and her unbending conscientiousness,

it will be for them to perpetuate the remembrance of her varied excellences, by reflecting in their walk and conversation the influence of so beautiful an example. We have never met with a lady more adapted, by the unconscious exertion of a silent force, to pervade the wide circle of which she was the centre with the bright hues of her own character. Without effort, as without ostentation, she appeared to be continually putting forth a moral fragrance, that filled the very air in which she moved with its purifying and elevating emanations. Goodness felt at home in her presence; and evil retired abashed from the piercing glance of her unuttered rebuke. Of Mrs. Cox we may say, in the language of Robert Hall, that the church which mourns her departure, has lost no member "whose life has been more exemplary, or whose memory will be more precious."

MISCELLANEA



THE ELEVATION OF THE NEW BUILDING AT HAVERSTOCK HILL FOR THE ORPHAN WORKING SCHOOL, REMOVING FROM THE CITY ROAD.

The Orphan Working School is perhaps the most ancient institution for orphans in the United Kingdom, being in the eighty-ninth year of its existence. But, unlike most things in this world which have come to "a good old age," it is not tottering into decrepitude, or sinking into decay, but is fresh and vigorous, and seeks only the greatest benefit to the greatest number of the poor bereaved and orphan children of this land. The following sketch of its early history and progress

will interest our readers. In May, 1758, a few individuals met for the purpose of forming this institution. Their object was to provide a house for twenty poor boys, and it was thought, this accomplished, great good would be done. They publicly announced their plan, and it was responded to by many benevolent persons; and at the same time it was the general wish that twenty girls should also be admitted. Funds coming in, the committee then formed was enabled to com-

mence with twenty of each sex, at an old house in Hoxton Old Town. Teaching, in those days, was a secondary matter, and therefore the plan was to work the children, so as to pay some portion of the expenses. Shoemaking, netmaking, and list-carpet weaving were in succession resorted to, but all these have given way to the march of mind in modern days. In 1773, the numbers in the school had so greatly increased, and the funds being ample for the purpose, a plot of freehold ground was secured in the City Road, upon a portion of which the present school was erected for thirty-five boys and thirty-five girls, and the other portion was let at a ground rent of £40 per annum. At that period the City Road was out of town, and the immediate neighbourhood of the school was celebrated for the growth of cauliflowers! Things are altered now; and that spot is now hedged in by a dense population, and almost rendered unwholesome by the stagnant basin of the Regent's Canal. The seventy in 1773 increased until 100 children were in the school, and this number continued until 1812, when, in the prospect of the leases of the City Road property falling into the charity, it was determined by the committee to go forward with the times; and well have they done so, for at the present period there are 181 children in the school, and a building is erecting with ample room for 250. It should be mentioned that the property in the City Road which once produced £40 per annum, last year yielded a rental of £1284 3s. 11d., as appears by the printed report lying before us. This wonderful increase of property is the justification of the committee for going forward, and wisely have they resolved in acting out the principles which should govern every public charitable body, viz., of pushing them out to the greatest extent consistent with the safety of the object in view.

It seems ground has been purchased at Haverstock Hill, near Hampstead, consisting of about thirteen acres. Some will be set apart for letting, which it is calculated will pay the interest of the capital invested, still reserving about six acres for the building, play-grounds, &c. The situation is most healthful, and prospect delightful; and as the building is now divested of the scaffolding, it has a neat and commanding appearance as seen from all the surrounding neighbourhood.

The children are received between seven and eleven years of age; and they remain in the school until they are fourteen, when they are apprenticed or placed out in situations, with a premium of £5 to the boys, or clothing to that amount, and £3 3s. to the girls, or the same value in clothing. The education is practical and useful, and thoroughly scriptural. Many who were once children in these schools are now eminent for their piety and usefulness. Among the children are ten orphans of ministers and missionaries; many of deacons

and useful and devoted church members—not a few of them of our own denomination. If we are not represented on the committee we are in the schools, which on this account, as well as others, should be dear to our hearts. Three other institutions for orphans, established by dissenters, have gone to the church, where previously to admission they must have been christened, and where baptismal regeneration is taught. Here, the registrar's certificate of birth is sufficient to prove that the child is of proper age, and instead of creeds and catechisms, the simple word of God is the fountain from whence truth flows to the minds of the young.

Looking over the list of contributors to the new building, we are sorry to find the names of but few of our baptist friends. This article will, we hope, direct their attention to the subject, and increase the list of subscribers to this charity. The sum of £8000 is still required to meet the entire outlay, which it is hoped will be raised by the opening in May. We conclude with the warm and hearty commendation of our beloved brother, William Brock of Norwich, "I have found great satisfaction in my acquaintance with the Orphan Working School. In the educational department there is so much wisdom and vigour, and in the domestic department so much economy and comfort, that nothing appears necessary to the welfare of the institution but more airy and more ample accommodation for the objects of its benevolent regard. Such accommodation will be provided by the building now erecting at Haverstock Hill; and I commend the object to any who may value my recommendation."

WARWICK.

The ancient baptist chapel at Warwick, bearing date 1640, after considerable enlargement and other improvements, was re-opened for divine worship on the 5th, 6th, and 9th of August, when sermons were preached by the Rev. Messrs. A. O'Neill of Birmingham, O. Winslow of Leamington, D. K. Shobotham of Kidderminster, and J. W. Percy of Warwick. The cost of the alterations, providing a vestry and accommodation for the sabbath school, is about £200, towards which we have raised about £130, including £23 at the opening services. All who have seen the alterations express their approval.

COLLECTANEA.

CONTEMPORARY OPINIONS RESPECTING THE EVANGELICAL ALLIANCE.

From the Nonconformist.

Our original intention was to have been silent on this subject. It lay, as we thought, quite out of our beat. Devoted neither to theological nor sectarian objects, we looked at

"The Evangelical Alliance" as a project with which we might be excused for determining not to meddle. We could not commend it—we had no wish to denounce it. We were quite willing that it should stand or fall upon its own merits, without any interposition of ours. Now, however, that the celebrated conference has closed, and we have seen both what the Alliance proposes to be and to do, we feel justified in complying with the wishes of many of our readers, by giving, in few words, our opinion of its constitution, objects, and proposed proceedings.

We certainly do not think with Sir Culling Eardley Smith, that, in respect of importance, no such assembly has been gathered together since the opening of the Christian era. On the contrary, we really fail to discover any one mark which stamps it either as intrinsically great, or as likely to influence, to any considerable extent, the destinies of the church. A number of individuals—upwards, we believe, of a thousand—chiefly ministers, many of whom had received an express invitation, some of whom were present rather to observe, than to take part in, the proceedings of the body, all of whom were agreed on certain theological tenets, were gathered together, and having remained together for some days, agreed to differ, where differ they must, without denying each other's Christianity. Practically, we can make nothing out of it but this. Setting aside all the romance of the meeting—and much of its spirit was that of pure romance—we find in it nothing remarkable. Brethren from distant parts, brethren of different denominations, brethren both cleric and lay, have often met upon the same spot before this—have exchanged fraternal greeting—have recognized the right in each other to private judgment and the liberty of prophesying—and have united in carrying out some object held desirable by all in common. They may not have wondered so much at the feat they had accomplished—nor talked so loudly of it as an infallible sign of the divine presence—nor have exhibited, with so theatrical an effect, the love which, notwithstanding, they silently cherished; but the mere assembling, agreement, and communion, of a thousand Christians of different names, and from different countries, in one time, at one place, and for one object, is not surely 'a new thing under the sun.'

The object of the 'Evangelical Alliance' is one which we cannot approve. It presents itself to our apprehension as a curious, and rather mournful mistake. An organization intended to do something, we can understand—but an organization the chief end of which is to be, strikes us as a terrible waste of means. But our objection goes much deeper than this. Love to the brethren is unquestionably a Christian virtue of no inferior order—and, as it spontaneously beams forth

from the church of Christ, we are taught to expect will do much to inspire an unbelieving world with faith in the religion of Jesus. But this is true more or less of every religious affection. Humility is also a grace of Christian discipleship. Imagine, now, an organization got up to impress the outer world with the belief that Christians are humble. If it be so, will not the humility be best seen and appreciated, the less ostentatiously it is displayed? If there be true Christian love in the church, it will make itself felt. In all the more retired and private walks of life, it will diffuse its odour, until the common atmosphere becomes fragrant with its influence. If it needs a special organization to beget it, or to exhibit it—if it must be brought upon a public stage—if there is a needs-be for thus addressing society, 'See how we Christians love one another'—we fear society will be very apt to regard it as a thing got up for scenic effect. We have a very natural suspicion of all preconcerted effusions of feeling—nor can we say that the suspicion has been dispelled, or even weakened, by the proceedings of the Evangelical Alliance. 'Methinks the lady doth protest too much.' Deep emotion does not ordinarily embody itself in extravagant declamation. Much of the speaking, the reports of which we have been able to get through, with which Exeter Hall has of late resounded, has a tone of artificial excitement, and savours more strongly of animal than of spiritual religion. We aim these remarks at no individual—and we regard the evil of which we speak as the necessary consequence of formally organizing a body with a view chiefly to a striking development of an emotion of the heart.

Neither can we express any high admiration of the constitution of an alliance, designed to promote evangelical union, which would exclude such men as John Foster and Joseph Sturge, and admit the slaveholders of the southern states of America. An organization, the object of which is to be, rather than to do, since it cannot unite in action, must concur in creed. Well! the necessity having been admitted, one might naturally have supposed that men anxious to demonstrate to the world the practical unity of the church, would constitute a creed broad enough, at least, to admit all who profess to receive the essential doctrines of Christianity. The supposition, however, turns out to be quite beside the mark. The Alliance purposely excludes whole sections of disciples, whom, nevertheless, it admits to belong to the church of Christ. The divine institution of the Christian ministry, the continued obligation of the ordinances of baptism and the Lord's supper, the eternity of future punishments, and two or three other dogmas respecting which it is agreed on all hands that belief does not necessarily affect character, are tacked on to a creed which asserts the right

of private judgment, not to subserve the avowed object of the organization, but to answer temporary ends, and we are bound to add, soothe sectarian jealousies. A society, the formal constitution of which is so manifestly at variance with its professed aim, cannot command public respect. It offers, at starting, gratuitous injury—we will not say, insult—to our understanding.

The mode in which the question of slavery is dealt with by the Alliance is truly disreputable—and will, of course, eventually shake the confederation to pieces. The liberality which could not be extended to opinions, was, after a struggle, accorded to practice. Men may not believe as they like, and join the Evangelical Alliance—but they may do as they like. We can hardly trust ourselves to comment on this feature of the affair. We shall therefore borrow the language of the *Inquirer*, lest indignation should get the mastery of our own pen, and drive us to the utterance of unpleasant words:—"The question merges in that whether slavery is or is not a crime—whether it is or is not consistent with Christianity—with its precepts fairly applied, its spirit properly carried out. The Evangelical Alliance professes to be an assembly of Christians. Had any notorious criminal, or profligate, presented himself for admission, he would unquestionably have been told that he had no business there, although the rules contained no specific reference to his conduct; what is contended is, simply, that no offence against Christian morals is more certain than slaveholding—that the encouragement or indulgence of no crime is no more injurious to Christianity than that of slaveholding; and, therefore, that a Christian assembly, which saw any danger of slave-holders or their friends intruding into it, is bound to take measures for keeping itself uncontaminated.

"We regret to be called upon to give the opinion that the resolution first sanctioned by the Evangelical Alliance in relation to slavery, namely, the words, 'And in respect especially to the system of slavery; and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slave-holders, who, by their own fault, continue in that position, retaining their fellow-men in slavery from regard to their own interests,' can be accounted no better than a mean compromise, and an unprincipled suppression of the truth upon the subject; and that the withdrawal of even this, when found to be offensive to the Americans, was a sacrifice of the moral influence of Christianity to a show of union, for which no justification can possibly be offered."

From the Record.

This Evangelical Alliance, formed of men of true protestant principles, has, so far, succeeded. It has shown in the face of the world, in opposition to the papal dictum, the oneness, in essential things, which subsists among true protestant men—it has made a good confession of this truth before many witnesses; while the other fruits of the union, in improvement of spirit, of desires, of objects, in harmony with the word and mind of God, are too manifest and auspicious to dwell upon.

There are those in our church who have been deferring to the catholicity of Rome, and seeking alliance with the Greek church, which is as antichristian in her principles as Rome. No act could more jar against the principles of the reformation, or be more abhorrent to the desires and practice of our great scriptural reformers. In the Evangelical Alliance, an outward bond of union has been formed with such men as those with whom our reformers sought to be united; of their spirit, principles, and actions; and who are stretching forward to like consummations with ourselves. The knowledge of the fact is being carried through the civilized world, and the practical question now is whereunto it will grow.

That question depends for solution, under God, very much on the future conduct of our readers—of the men of evangelical principles in the church of England.

It has been attempted to frighten them from joining this union by many representations of the dangers with which it is fraught to our beloved church. There was presented to them the political dissenters, urging it as an instrument with fatal force into the very vitals of the church,—and the men of the Free Church of Scotland, with the solemn league and covenant in their hand, prepared to transcribe it into the records of the Alliance, as its fundamental principle, and hence to work it for the destruction of the more moderate principles on which our church reposes! These were submitted to them, besides many other such like things.

To what extent have they been realized, so far? We see it in the avowals of the political dissenters, that their men who have consented to mingle, in solemn association with the admirable clergy in the association, will never be such dissenters as they were before; we see it in the members of the Free Church, instead of rushing in crowds to a contest, assembling in small numbers, and speaking and acting with equal wisdom and moderation; we see it in the brethren from America rejoicing in this stop, as they hope, to the progress of popery, which, advancing everywhere, is raising its towering crest with perhaps higher and better hopes in America than anywhere else; we see it in the humble joy and thankfulness with which the repre-

representatives of the true protestant churches on the continent hail it with higher delight than any, as that which they trust will continue to encourage their hearts and strengthen their hands, in the arduous and depressing contest they are obliged to wage in the centre of popish countries. Have such fears again been realized, in that the members of our church who have taken part in the conference at its meetings, have stooped to any compliances inconsistent with the principles of our protestant church? Not at all. Have they not raised the church rather, in the esteem of all present, by the admirable spirit they have displayed—of Englishmen, Irish, and Scotch—of Americans and Canadians—of Frenchmen, Germans, Swiss, Prussians, Dutch? Such fruits of the Spirit as they bare grow from no withered or withering stem. It was universally felt that they were worthy of the first daughter of the reformation. Those present will carry her good report, as offered by her representatives, throughout the earth. They will display her in her true colours, dispel unfounded prejudices to her disadvantage, increase her just influence everywhere, and attract to her honour and not despite, as one fruit of this great confederation.

We ask, is such a position one of which the true members of our church should feel alarm? We ask, is this the true position of our church as the noblest daughter of the reformation, or that of taking rank with the superstitious and idolatrous communities of Greece and Rome? Should she stand at this momentous period of the church's history an example to all reformed 'believers in word, in conversation, in charity, in spirit, in faith, in purity,' casting her broad shield of encouragement and protection (as England once did) over the true protestants of the continent,—condescending to their low estate, counting it a noble privilege to honour, counsel, and sustain these depressed members of Christ's own body? Should she at home still be 'an example' to those who differ from her (and yet who hold the Head) in the particulars we have just quoted from the word of God; spoiling, as dissenters (that is, as political, high-minded, and rash-judging dissenters), those with whom she associates; teaching, and receiving needful instruction in the great truth, that the things in which we differ are not worthy to be compared with those glorious realities in which we are one, and accordingly that the former are to be sought for with comparative indifference, in due place and season, and not so as to weaken and obstruct the mighty work of the defence of the truth of God, common to all, which is assailed with giant force by various enemies in the present day? Should she in love thus win over those who oppose themselves, and be the head of a mighty protestant confederation, in which the graces of the Spirit should, through the condescending favour of God, ever swell into

fuller life; in which all united therein should grow in grace, and therefore in intrinsic value and usefulness in their various spheres in the house of God; and which should prove a mighty barrier to the aggressions of infidelity, popery, and error of every kind?

We say, is this a proper Christian position for our protestant reformed church to take—to attempt to take? or is it not? If it is, then let those of our readers who are so persuaded, and have hitherto abstained from joining the Alliance, now unite themselves to it. And when we see taking part in the proceedings of this meeting, Earl Roden and the Lord Wriothersley Russell—noblemen so truly noble, so distinguished by true Christian nobility, by singleness of purpose, by godly sincerity, by exalted self-denial, by those Christian graces which God so peculiarly delighteth to honour—we feel the more assured that this, our advice, is according to God's will, and if extensively acted upon, may be expected to issue in God's glory.

Our readers would probably infer from what we said in our last, in relation to the chief difficulties which the Evangelical Alliance had to encounter at its late meeting, that we intended to enter at length upon a consideration of them. And this was our intention. But a perception, on further consideration, that greater evil than good would probably result from the examination, has induced us to change our design.

The leading defect of its resolutions is, we think, that its protest against popery does not stand more alone, in the foreground, as the grand and most prominent object of danger in the present day. Such it is, and in this light we think it ought to have been held forth. The causes of this defect seem to have been, 1st, the hazardous position occupied by some of our continental brethren in relation to it; and, 2ndly, deficient views of the intensity of the evil, and of the mode of rightly dealing with it, current among a few of the members.

The question of greatest embarrassment and danger was that connected with slavery. And this arising entirely, as we are persuaded, from the unbalanced and extreme views of the subject, which have become current in this country among certain classes of religionists. There are not a few in this country, in the present day, who would on this subject be wiser and more benevolent than God, and who practically refuse the instruction and guidance which his word very clearly conveys to us on this question. We have no doubt the prolonged discussions were useful—tended greatly to the scriptural elucidation of the subject—and afforded ample occasion for the exhibition of that spirit of patient forbearance and loving-kindness which, as we intimated in our last, so favourably distinguished the meeting.

This is all we shall say on this subject ; but before quitting it altogether for the present, we find it imperative upon us to bear our feeble testimony to the admirable conduct of the chairman, throughout his arduous and prolonged duties. The invariable answer to all inquiries on the subject is best given in the following short sentence :—‘ Nothing could be better.’ There was a union of good judgment, invariable firmness, with no less invariable good temper, which is seldom witnessed ; and which made him the instrument of God of great good on this important occasion. We thank God for it. And we the more cheerfully discharge ourselves of this pleasing duty, inasmuch as we have been recently informed, that on previous occasions, our remarks on Sir Culling Eardley Smith have been any other than complimentary. We have not examined, but we can well believe the allegation. For the patrons of voluntarism, as far as their voluntarism is concerned, have ever stood very low in our esteem ; and what we have felt we were likely to express, whether it affected men or things. However, this is not our present subject. Our subject is the Honourable Baronet as chairman, on this occasion, of the Evangelical Alliance ; and under this character, and for the important duties he has so well performed as a member, as well as chairman of this great assemblage, we render him our humble thanks, and the tribute of our grateful admiration. We also give thanks to God on his account, while we likewise record the unanimous vote of grateful acknowledgments which was offered to him amidst the acclamations of the last meeting of the assembly.

From the Patriot.

The more we reflect upon the subject, the more deep and distinct is our conviction that, in basing the Evangelical Alliance upon a declaration of faith, there has been committed a capital and most unhappy mistake. The difficulty that was found in settling the articles, might have warned the assembly, that they were upon dangerous ground. If it is the object of the Alliance to settle what are the essentials of the evangelical faith, then it lies open to the objection of assuming the character of a new synod or church ; and wide as is its doctrinal basis,—so wide as to imply a tacit, but emphatic condemnation of all churches that insist upon narrower terms of communion,—it does an injustice and a wrong to all true Christians whom it excludes. But, if the object of the Alliance be to exhibit the essential unity of the church of Christ,—not to create that unity, but to confess it,—then we must contend, that it was not necessary to agree upon any doctrinal basis, inasmuch as that unity does not consist in agreement of doctrine, but in a living relation to Christ, of which accuracy of creed is a

very uncertain criterion. That experimental and practical Christianity is necessarily connected with a belief in its essential doctrines, will be readily admitted ; yet it must also be acknowledged, that it is not the professed reception of those doctrines, but their influence embodied in the character, that enables us to recognize the true Christian. It is a popish error that makes the unity of the church consist in unity of doctrine, although it is one which has deeply infected protestant theologians. ‘ By this shall all men know that ye are my disciples, if ye have love one to another.’ This was to be the visible test of unity,—the affection visibly borne towards each other by all the true servants of Christ. ‘ In this the children of God are manifest, and the children of the devil : Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.’ This love to the brotherhood is spoken of by the apostle as an unambiguous sign of regeneration ; and it cannot, therefore, be understood of mere kindness of disposition, or explained away as a strong enforcement of Christian duty. It is declared to be at once a test of true piety, and a sign to the world of the oneness of the church. And it is a sign which the world can perceive, far better than many persons imagine. Worldly men do not care to understand our theological differences and ecclesiastical divisions, to which we are apt to attach so exaggerated an importance. They laugh at our distinctions, while they confound, under one common reproach, the saint, the precisian, the Methodist, the puritan, of whatever church or denomination. An Evangelical Alliance exists to them who stand without, if it does not to ourselves. They can see the same characters inscribed upon the forehead of such men as exhibit the genuine spirit of Christianity, under all the varieties of ecclesiastical costume, from stiff and starched prelacy to quaint Quakerism. But will it lead them to think more highly of evangelical religion, to find orthodoxy still warring against charity, and the material symbols of truth exalted above the Spirit of Christ ? An alliance that should consist of ‘ those only who could act together harmoniously,’ would, by its arbitrary limitation, cease to have any claim to the title of an Evangelical Alliance. An agreement of creed would not, as is evident enough, secure harmony of action ; but the plea of securing harmony might be urged as a reason for narrowing the principle of association, till its catholicity became as exclusive as that of the Plymouth brotherhood. There was, indeed, no danger that any parties who did not fully sympathize in the object of the Alliance, and who were not prepared to concur in giving suitable expression to the feeling of union, would seek to join it. But the formal exclusion of any sincere and devout Christians, on the ground of peculiarities of religious opinion

not precluding the existence of the vital sentiment of faith and obedience, is, as it appears to us, a wrong done,—an ‘offence against those for whom Christ died,’—a sin against Christian unity.

We had thought that it was by this time understood, that, if we wait to agree before we unite and recognize each other as brethren, we shall never approximate; that the only way is, to come together first, and see how far we agree afterwards. But the synodical plan reverses this order; and hence, from the earliest times, synods have been a fertile source of schisms and angry discord. The Free Church Witness thinks ‘that it will be a *miserable thing*, if the Alliance shall attempt only to cover differences with a mantle of love;’ and rejoices that, at the suggestion of the Scotch members, indications of an opposite kind had been given. Efforts are to be made, it seems, ‘to accomplish not simply an increase of love, but likewise an increase of truth.’ And what has been the sole result of this attempt? Discord. The introduction of the ninth article betrayed a predetermination to turn to *polemical account* this fraternal union. It was of no conceivable use, except for the purpose which it might be made to serve, as an authoritative testimony against heretical opinions. But was this the original design of the articles of agreement? Was it not rather to indicate the grand fundamental verities upon which an essential agreement is already recognized? The moment the declaration which had been proposed as a symbol of unity was put forward as a *caveat* against error, as articles of protest, as a standard of truth, it gave a new character to the union. Its incompleteness as a creed, its silence upon points of vast practical importance, renders what would have been a tangible demonstration of union, a theological compromise. Viewed in this light, the articles are themselves open to serious criticism. The phraseology is bald, even to impropriety, and by no means gives a correct idea of the doctrines intended to be set forth. But our main objection is, that it was altogether a mistake—an unhappy blunder—to make any definition of truth a basis of a fraternal union, and thereby to convert what purported to be an Evangelical Alliance into the imitation of an œcumenical council.”

The proceedings of the Evangelical Alliance continue to present a singular mixture of union and discordance, under the influence of opposite forces,—centripetal and centrifugal, which seem to be at present so nicely balanced as to preserve the body in due form and equilibrium; but it seems impossible to say what definite character the incipient organization will ultimately assume. On Saturday, our readers are aware, a resolution, deprecating, among other social evils,

the system of slavery, in very mild and guarded terms, brought up by the select committee, who had been occupied the whole day in coming to an agreement upon the subject, was adopted by the conference; and the supposed happy settlement, or rather, evasion of the difficulty, was regarded as the triumph of sagacity, and a special answer to the prayer for divine direction. But, as we anticipated, on Monday this very debateable compromise was found to be the reverse of satisfactory to any party. The Americans in the conference refused to concede an inch; and a motion having been made, that the clause of the resolution relating to slavery be rescinded, the whole matter was referred back for re-consideration to a large committee. On Tuesday, on the recommendation of this committee, the rescinding of the clause was moved, and, after a long and very earnest discussion, carried by a majority.

The American brethren had indeed reason to complain, that the document of invitation sent out by the Liverpool conference contained no allusion to the subject of slavery. It was not till their arrival in London, that their attention was directed to the minute respecting slave-holding adopted at the Birmingham Aggregate Meeting, declaring that “invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves.” The resolutions of “the London division,” directing special attention to this minute, the American remonstrants regard as “highly objectionable,” as being “irrelevant to the matter in hand,” as coming *too late*, as “offensive to us Americans,” and as “calculated to wound the feelings of unoffending Christian brethren in the slave-holding states, and to retard the abolition of slavery.” The force of this protest is, however, not a mite weakened by the conduct of those American gentlemen in bringing forward an additional article, which formed no part of the original doctrinal basis, and in insisting upon its adoption, for purposes certainly not contemplated by the Alliance. We have not the slightest doubt that these gentlemen came over to this country fully aware that the subject of slave-holding would be mooted, and determined to turn the Alliance to good account. But what must we think of the foresight of those who sent out the invitation to America, suppressing all allusion to a subject in which the Christian public in this country take so deep an interest? Possibly, it was hoped, that the resolution of March 31, might be in time to repair the mischief, or to save the good faith of the Liverpool conference from impeachment. As it is, the result is most unfortunate. The Alliance has been compelled to retract its condemnation of slavery, and to refer the whole subject of the admission of members to a future meeting of the Alliance, to be held

at such time and place as may be agreed upon hereafter; leaving the American branch to admit or exclude slave-holders as they may think proper, and the British to consider and determine, in the meantime, whether they can concede the point.

The conference was formally dissolved yesterday.

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From the Watchman.

We have little in the way of intelligence to add to what we stated of the Evangelical Alliance in our last. The conference was dissolved on Wednesday, after a series of sittings in which, probably, more fraternal concord was felt and manifested, and more of divine influence in making men to be of one mind, was realized, than in any assembly since the primitive days, when 'the multitudes of them that believed were of one heart and one soul.' It must have been especially delightful to the aged ministers who were present to witness a union amongst Christian brethren, which, in their earlier years, they could not have ventured to anticipate. And we are sure that the younger members of the Alliance felt deeply grateful to God that some venerated fathers of the churches—such men as Mr. Haldane Stewart, and Dr. Bunting, and Mr. Bickersteth, and Mr. J. A. James, and others—were spared to see and rejoice in, as well as to consolidate by their sanctified wisdom, the building of this temple of peace before the Lord.

Some documents which were laid before the conference, and which are illustrative of its spirit and proceedings, will be found in another page. We believe that, in a few days, an authorized statement of the business transacted during its session will be printed, and we shall, on its appearance, recur to the subject, and sum up our general impressions, feelings, and hopes, in relation to this blessed movement. Meanwhile, we add to our previous statements of the doctrinal basis and the objects of the Alliance, the following authentic account of the organization by which its great scheme is to be carried into operation. It was resolved,—

"That the clauses with respect to 'General Organization,' as amended, be adopted in the following form:—

"I. That whereas the brethren from the continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another general Conference.

"II. That the Alliance consist of all such members of this conference, and members and corresponding members of the divisions of the provisional committee, as shall adhere to the principles and objects of the Alliance. Persons may be admitted to membership of the Alliance by consent of all the district organizations, or by a vote of a general conference, and to membership of any district organization by such mode as each district organization may determine."

"III. That the members of the Alliance be recommended to form district organizations in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, first, that neither the Alliance, nor the respective district organizations, shall be held responsible for the proceedings of any district organization; secondly, that no member of any district organization shall, as such, be a member of the Alliance; and, thirdly, that whenever a district organization shall be formed, the members of the Alliance, within that district, shall act collectively in its formation. That, in furtherance of the above plan, it be recommended, for the present, that a district organization be formed in each of the following districts, viz.:—

"1. The United Kingdom of Great Britain and Ireland.

"2. The United States of America.

"3. France, Belgium, and French Switzerland.

"4. The North of Germany.

"5. The South of Germany, and German Switzerland.

"6. British North America.

"7. The West Indies.

"And that additional district organizations be from time to time recognized as such by the concurrence of any three previously existing branches.

"IV. That an official correspondence be maintained between the several district organizations, and that reports of their proceedings be interchanged, with a view to co-operation and encouragement in their common object.

"V. That a general conference be held at such time and place, and consist of such members of the Alliance, as, by correspondence between the district organizations, and under the guidance of Divine Providence, shall hereafter be determined by their unanimous concurrence. Provided, first, that any member of the Alliance who was entitled to attend this conference, and shall retain his membership, shall be entitled to attend the next also; and, secondly, that all questions relating to the convening of it, shall be determined by such members only of the district organizations, as shall also be members of the Alliance. A conference of any two or more of the district organizations may be held by mutual agreement."

A committee has been appointed to make the necessary arrangements for a meeting to form the British organization of the Alliance. Prayer, which has already been so earnestly offered up and so graciously and signally answered, will, we cannot doubt, continue to be presented on behalf of a movement which constrains devout men to pause, and wonder, and cry, "What hath God wrought!"

RAROTONGA AND TAHITI.

Very afflictive intelligence has been received from the interesting station of the London Missionary Society at Rarotonga, the principal island of the Hervey Groupe, with which the apostolic labours of the lamented "Viriamu" have connected so many sacred associations. A destructive hurricane, such as has not been equalled in violence for fifteen years, burst over the island in March last, reducing the happy scene to one of heart-rending desolation. The whole island is a complete wreck, a few headless cocoa trees being the only conspicuous objects in the universal waste; and of 217 houses in the settlement, only two are left habitable. What is worse, the poor people, it is stated, have at least two years of famine before them. Ten years' hard labour will not restore the island

to its previous state of external prosperity. No lives, indeed, have been lost; and the only expressions heard from the poor natives after the storm, Mr. Buzacott writes, were of congratulation and thankfulness that their lives, with those of their wives and children, had been spared.

The directors of the London Missionary Society are anxious to obtain a sufficient sum, by means of special contributions, to send out, with all possible dispatch, supplies of food, clothing, and building materials and implements, so that the urgent distress of the faithful missionaries and their afflicted people may be promptly alleviated. The case pleads so urgently and so affectingly to all who have hearts to feel, that we have no doubt the appeal will be effectively responded to.

From Tahiti, important intelligence has been received of a different, but still a painful kind. The fact was previously known, that a collision had occurred between the natives and the French; but the Boston (U.S.) Advertiser

states, that advices had been received from Tahiti to April 15, at which time "the natives had made a vigorous assault upon the French garrison, and had driven them from the island. The European residents had been compelled to flee, with their effects, on board the French vessels of war. After the evacuation of the town, the French vessels opened a fire upon it."

Such is the glorious issue of the French Catholic Protectorate! And now, driven out of the island by a handful of despised barbarians, those Algerian civilizers can only complete the work by gratifying their brutal vengeance. The French papers just received contain the very opportune and suitable announcement, that the French naval officers who had so eminently distinguished themselves in Tahiti, *have been adequately rewarded*. The *Moniteur* publishes a royal ordinance of the 4th instant, promoting Rear-Admiral Dupetit Thouars to the rank of Vice-Admiral, and Captain Bruat to that of Rear-Admiral.—*Patriot*.

CORRESPONDENCE.

PROPERTY TAX RETURNS.

To the Editor of the Baptist Magazine.

SIR,—Your decided opinion is very respectfully and very anxiously desired *on the duty of giving correct returns of profits to the income tax commissioners*, as the means of casting light on the consciences of some who, although members of churches, act as if they believed that they were bound by no Christian duty to do the same.

ONE WHO IS NOT A MEMBER OF A
CHRISTIAN CHURCH.

P.S. It is hoped that the enclosed half sovereign to be devoted to the charitable objects of your high-principled and excellent magazine will sufficiently answer for the good faith of the writer who, from peculiar circumstances, trusts he may be excused giving his name, &c.

London, Sept. 15, 1846.

The courtesy of our correspondent requires from us a prompt and respectful answer; though, on one account, it seems to us difficult to write one that will be deemed satisfactory. The propriety of making a correct return, in every case in which a return is demanded by the government of the country, appears to us to be almost self-evident. In all our intercourse with fellow-men, whether they be our superiors, inferiors, or equals, we are bound to refrain scrupulously from the utterance of falsehood, and from such suppression of truth as would have the effect of falsehood. If we make any return, that return should be all that it professes to be, and the return called for by the supreme authority in this case, is a return of *all* profits. The person making the return has to sign a declaration that his profits from

every source are included; we do not remember the precise terms, but we know that they are unequivocal and stringent. Any one who refuses to make a return, or makes a false return, or fraudulently claims exemption, is liable to a heavy penalty. The case seems indeed to come decidedly within the apostolic injunctions respecting the payment of tribute. Of these, Dr. John Brown of Edinburgh—a reasoner to whom many will be disposed to hearken more readily than to less strenuous advocates for perfect freedom—writes thus, in his elaborate treatise on "The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute:"—"Among the Romans there were two classes of imposts, the one called Tribute, *Tributum*—the other called Taxes, *Vectigalia*. Tribute seems to have been at first a capitation tax,—a fixed sum which every individual was required to pay. It ultimately appears to have become a kind of property tax—a sum which every individual paid according to the valuation of his estate by the Censor—the most unexceptionable of all taxes, if the means of having it fairly apportioned could be obtained."* . . . "The duty enjoined in reference to these taxes is that the Christians liable to them should pay them,—they should not seek to evade them,—they should not attempt to escape by underpaying them. Their duty was conscientiously to give whatever in the name of tribute was required of them by their governors, and to perform this, like every other act of civil obedience, not as a matter merely of external necessity, but as a matter of moral obligation."† The publicans, or tax-collectors, "were, it is to be feared, with too good reason, generally considered as

guilty of peculation. The general sentiment in reference to them is very strongly marked in the proverbial expression—"publicans and sinners"—tax-gatherers and scoundrels. Owing to this feeling, which was not peculiar to the Jews, though, from particular circumstances, remarkably strong among them, the crime of embezzling the tribute and taxes prevailed over the whole empire. In opposition to this general sentiment, the apostle's injunction is, 'Pay tribute, as well as yield obedience, from a regard to the divine authority; for not only are the higher officers of the imperial government to be considered by you as God's ministers to protect the peaceable and punish the lawless, but those very condemned and hated publicans are God's ministers also, and the collection of tribute is the work which he, in his providential arrangements, has assigned them. You cannot refuse compliance with their lawful demands, without disobeying God: you cannot cheat them, without robbing him.'*

And now, will our friend allow us to add a few words on a subject on which he has not invited our opinion, but in which his own interests are involved. His signature—"One who is not a Member of a Christian Church"—is one that we hope he will not long be able to adopt. There may, perhaps, be circumstances justifying his present position; but he will permit us to remind him that the institution of churches is a wise provision for the spiritual safety of believers, as well as for enlarging their personal usefulness. The way in which he refers to members of churches indicates that he has a just view of their obligation to be exact in the fulfilment of moral duties. But church membership, it should be remembered, does not create those duties, though it supplies some additional motives to fulfil them. We have known persons who appeared to think, that not being church members they were at liberty to indulge in a freedom from restraint which, in church members, would be wrong. All moral duties that are binding on those Christians who are in the church, are binding also on those who are out of it; for though their laxity is not a sin against the church, it is a sin against that God to whose authority all are subject. We do not suspect that our correspondent is one who "uses his liberty for an occasion to the flesh;" but for the sake of others it has appeared to us necessary, in answering his note, to guard against apparent acquiescence in the notion referred to, and for his own sake we think it right to suggest that it is not an eligible thing to remain "One who is not a Member of a Christian Church."

versation, at least in the metropolis, that if we were not to mention it, we should probably be charged with a deficiency of attention to what is passing in the Christian church. We have, however, very little to add to what we have already said. Some months ago we were anxious to assist our readers in forming their opinion of the movement, by presenting both sides of the case to their view. Not having received a communication in favour of the proposal from any quarter, we requested an esteemed brother who took a lively interest in it to write one, which we published in May, under the title of Reasons for Joining the Proposed Evangelical Alliance. This paper was accompanied by another, entitled, Reasons for not Joining the Proposed Evangelical Alliance, of which the editor did not avow himself to be the writer, because he wished that it should have merely its fair influence as an argument, and that nothing like official weight should be thought to belong to it; but which he has no objection now to acknowledge as the deliberate expression of his own sentiments. The convention has now been held. Retaining the views described in that paper, the editor was not present at any of the meetings, he has therefore no personal observations to communicate, and an authenticated statement promised by the friends of the project is not yet published; but it is matter of notoriety that the objections urged in that paper have not been obviated. As, however, many of our readers will be expecting some information on the subject, we have given, under the head Collectanea, copious extracts from articles published under the auspices of various sections of the church, and taking different views of the proceedings. It may be advantageous to some if we add, that the Record is generally supposed to speak the sentiments of the portion of the church of England distinguished as "Evangelical," and that the Watchman is the organ of the Wesleyan Methodists. The Patriot, it is well known, is supported by independents and baptists, and the Nonconformist is also a dissenting paper, giving a marked prominence to every question connected with the unhallowed union of the church with the state.

Since the Missionary Herald was made up, an overland mail has arrived from India, bringing intelligence from Calcutta to the seventh of August. Mr. Thomas says, "I have had a good deal of sickness in my family, but all are now doing well. Our brethren are all in tolerable health."

In pursuance of medical advice, Mr. Littlewood, whose indisposition was adverted to in last Herald, has taken a voyage to the United States; we regret to add, that the latest account represents him and Mrs. Littlewood as both labouring under very serious illness. They are at Brooklyn, near New York.

EDITORIAL POSTSCRIPT.

During the last few weeks, the Evangelical Alliance has been so general a theme of con-

THE MISSIONARY HERALD.



MR. THOMPSON'S GRAVE, BIMBIA, WEST AFRICA.

ASIA.

CALCUTTA.

Our most recent intelligence from Bengal bears the date of July 2nd. At that time the brethren in Calcutta and its neighbourhood were all in tolerable health. Mr. Thomas says, "We baptized a poor blind woman at Bow Bazar last sabbath. She was the daughter of a brahmin, and at one time well off in the world: her blindness has been instrumental in placing her where she has heard the gospel, and that has, I feel assured, been blessed to her."

SERAMPORE.

Mr. John Robinson, writing from this station, at which he is located, says,

Brother Denham and myself have proposed to send in a joint letter, once in two or three months. Blessed be God, we are one in our labours, one in heart, and I trust united in our resolutions to labour indefatigably for him who for sinners became subject unto death, even the death of the cross. We need, however, and entreat your earnest prayers, in which we have no doubt we now enjoy a share, that as long as we live we may be devoted to the interest of Christ's kingdom, and that our endeavours may be crowned with large success.

The present with us is a very important season; thousands have collected together in

the vicinity of Serampore to offer worship to a false god, and very frequently loud are the cries of the multitude ascribing "Victory to Jugernath:" and while we lament the cause that brings them thus together, we bless God that so many are brought within the sound of the gospel, who perhaps will never again have an opportunity of hearing it; and we earnestly long for the time when these thousands shall be equally loud in their ascriptions of praise to the Lamb of God, and when victory to him that sitteth upon the throne shall be the language of every tongue. A detail of our labours will, we hope, be despatched by the next mail.

PATNA.

The following account of an interesting scene which occurred last April is from Mr. Beddy.

I believe I had the pleasure of stating on a former occasion, that our baptistry is in a most enchanting spot, close to our chapel on the west, in a garden surrounded by mango, peach, lime, and other fruit trees, together with flowers and shrubs in abundance, the whole sending forth a most refreshing and exhilarating fragrance. Seats, carpets, setrings, &c., being all arranged the preceding evening, upwards of one hundred persons were variously grouped and seated, with every appearance of interest and seriousness. The service commenced by singing a native hymn, the full chorus of which floated far away on the breeze, while at the same time the hearts of those who we trust have sought and found the precious Redeemer, were raised with holy joy in contemplating the solemn and interesting scene before us. Having read the account of Philip's commission to the Eunuch, with the effect produced upon his mind, the quickness with which he requested baptism on beholding the appropriate appearance of the sheet of water, and the circumstances under which Philip acceded to the Eunuch's request on the condition pro-

posed, "if thou believest;" and having stated to all capable of understanding, what baptism implies, who should be baptized (those who believe), and how that ordinance should be administered; the right hand of fellowship was offered to lead the candidate who stood first for the ordinance, as Philip did the Eunuch, down into the water, where on a profession of repentance towards God and faith in the Lord Jesus Christ, the ordinance was administered, by burying him by baptism. Whilst going down into the water, the natives were singing, stopping between each candidate's baptism, and commencing immediately as the candidate was immersed, till the three candidates were immersed. I need hardly say with what feeling I saw Lachman following his father's God: there was much to awaken gratitude to God for the benefit he had, as we hope, conferred on this young man. The two native young women presented much to rejoice over, and to feel that the Lord is a prayer-hearing and prayer-answering God. One of them is one of our Refuge girls, brought up to us from brother Parsons at Monghyr. I know little or nothing

of her history, except that, like all poor Hindu girls, she was once the heir of all to be avoided and condemned, destined by Hindu usage to ignorance and degradation, if not to something more vile,—but now we trust an heir of heaven. The other is a young woman of the brahman caste, very interesting and very fair,—once a slave, excluded from all those social ties and endearments which render society dear,—the tool of caprice. Having been the slave of a rich female, this poor girl was saved the humiliating and degrading state to which all female slaves are subjected where they have lords as well as ladies to preside over them. Her owner having died, she fell into the hands of a dear sister of our's, a country-born lady, who lost no time in seeking to draw young playful Jhanki from folly and ignorance to know, to love, and to serve the Lord Jesus Christ. Her labour of love was not in vain in the Lord; she watched the opening of her young scholar's mind, watched every budding thought, tried to fan the kindling flame by every means in her power, instructing her and bringing her to public worship, until she had cause to trust that angels had rejoiced over young Jhanki's conversion to her Saviour God.

GENERAL EDUCATION.

One of the brethren in the north of India, writing to the missionaries in Calcutta, after a journey in which 4000 portions of the inspired volume were distributed, says,

Strange to say, education appears to be advancing at a much quicker pace in the native states than even in the Company's territories. At Alwar the rajar supports a very good school at an expense of about 500 rupees per month. It is held in a beautiful building close to the palace. There are five teachers, and from the information we obtained, I should say nearly 200 scholars, many of whom have a tolerable knowledge of Sanscrit and Hindi, or Arabic, Persian, and Urdu. A few also are learning English, but

I am afraid with little hope of success. We found an immense number of readers, and distributed some thousands of scriptures during the two days we stopped at the station.

I was sorry to find the barbarous practice of mutilating the human body still in existence at Alwar. Near one of the gates lay a man's hand recently severed from the body. On inquiry, we found that one of the raja's men had accidentally speared a calf whilst hunting, and for this petty offence the poor fellow lost nose and hand.

JAVA.

Our aged friend, Mr. Bruckner, a native of Holland, who has been nearly thirty years in the service of the Society, writes thus, from Samarang, April 1st, 1846:—

Six months have passed away since I wrote the last time to you. God has been pleased to spare me still alive, with my family, in this world of trials. I thank God for his sparing my life and health so far, that I still have been enabled to go on with speaking the word of life to many poor natives. I must add, however, that this has not happened so frequently and so successfully as I should wish. The rainy season, which now has lasted these three months past, is very unfavourable for visiting the natives in their compounds or villages, as it is then almost impracticable to wade through the mud and water to them. Frequently I have been prevented also from doing this on account of bodily weakness and infirmities caused by age. Yet in the meantime the Lord was pleased to send me some other work to do from another quarter, so that when I was confined in my room, I had then still some occupation which I trust will not have been useless. The new converts at Surabaya being desirous to sing the praises of the Lord by suitable hymns,

the people there requested me by letter to translate a number of proper hymns into the Javanese tongue. Finding that their request was very reasonable and encouraging, I could not avoid acceding to it, although I must confess that the task appeared almost too great for me, as I never had tried before to compose or translate hymns in that strange language. Through the Lord's goodness I was enabled to go through the work, translating sixteen of the best evangelical hymns from the hymn-book which is used in the Dutch churches. I have arranged the verses, rhymes, and tunes according to the hymns in the original. The tunes of the Dutch hymns are slow and solemn; this is just what the natives like. No gospel-hymn had ever been seen in the Javanese tongue before. I am thus honoured by my Lord to be the first in the work among these natives. I have preached the gospel first in the Java tongue; into it I have translated the New Testament, forms of prayers, and hymns for the use of the poor natives. To the Lord be the glory for it! Perhaps

the time is near when the way will be opened for a more free and general distribution of the word of God among these natives. I have heard some rumours about it, of which, however, I can say nothing with certainty. But as to the propagation of Christianity in this colony or island, this will be always met with great difficulties on account of the character of the natives, and from various other causes. If we knew not that it is the work of an almighty Lord, we might despair of the smallest success. But He has been pleased to convince us by facts that nothing is impossible for him.

I must mention here an event of a strange feature. Some time ago a Roman Catholic bishop arrived at Batavia with four or five priests. He had been invested with great power, both from Rome and from Holland. Shortly after his arrival he began to display his great authority in his new bishopric, and did not pay any regard to the regulations of government as to ecclesiastical matters, nor to customs and practices which had been in use here in the Roman Catholic churches, of which there are three in this island. In the first place he wanted to introduce image-worship, especially of the Virgin Mary, in the churches, which never had been done formerly. 2ndly, he insisted that separate burying-grounds should be granted to his Roman Catholics; for the burying-grounds for Protestants and Roman Catholics had been the same. 3rdly, he declared himself against the marriages between a Protestant and a Roman Catholic, and refused to give the blessing of the church on them. 4thly. The priests were ordered to

wear a very tight black dress, both in the church and at home, and not to go into company. When some of the former priests, who were liberal men, did not immediately comply and obey his new orders, he discharged them from their functions, and degraded them to the rank of laymen, although they had been appointed by government, and were paid by the government. On account of this the churches were shut up, for government did not permit the bishop to fill the places of the dismissed priests by his new priests. The government forbore these proceedings at first patiently, and remonstrated with the bishop against his unjust proceedings, and endeavoured to move him to recall his transactions towards the former priests; but such a bigoted man was not moved, saying, "That he was only responsible for what he did to Rome." The government at last tired with him, and not wishing to leave things in the same state, ordered the bishop away with his priests to Holland; for which he was obliged to embark on the second of February. The former priests were reinstated in their offices. The bishop at his departure seemed to be quite sure of his triumph over the governor, and his proceedings against him. It is almost alarming what this religious party assumes in our days. Did we not know that the Lord reigneth, and that he permitteth that evil, even to bring forth good from it, we might indeed be afraid for the cause of truth. But he will maintain his cause on earth against all the movements of the power of darkness. May all Christians but hold the truth as it is in Jesus in sincerity!

WEST INDIES.

HAITI.

DEATH OF MR. FRANCIES.

Another trial of faith has occurred in reference to Haiti. Eleven months have not yet elapsed since Mr. and Mrs. Francies, Mr. and Mrs. Flanders, and Miss Harris, sailed for this island. It was soon our painful duty to state that Mr. and Mrs. Flanders had returned, in consequence of the severe illness with which Mr. Francies had been visited; and now we have to add that Mr. Francies has been removed by Him whose wisdom is unerring, but whose purposes are inscrutable. The afflictive event took place on the 29th of July, and the circumstances are detailed by Miss Harris, in a letter dated Jacmel, August 6th:—

It is with heartfelt anguish I write to inform you that our dear Mr. Francies is no more. He breathed his last on Wednesday, July 29th, about five A.M. His malady was yellow fever, combined with inflammation of the liver, and was attended with excruciating suffering, especially at the commencement

and towards the end. For some days past I have felt quite unequal to the task of writing, but will now endeavour to give you some particulars respecting the mournful event, which fills our hearts with the deepest sorrow. Mr. Francies had never fully recovered his strength since his illness in April. New

opportunities of usefulness were multiplying around us. Four persons, we had every reason to believe, were savingly converted to God. Several were anxiously seeking the salvation of their souls, whilst many more were desirous of information on the subject of religion. Mr. Francies was also frequently called on for medical assistance, and by his kind and timely aid, opened access to many a heart; but these and other calls, though cheering to his heart, so full of love to souls, were very wearing to the body; and being alone, he had not the opportunity of taking necessary rest. When entreated to spare himself, he would answer, "No; I cannot leave these souls to perish; I will go on as long as I can, and when I can go no further, I must stop." Dear Mrs. Francies made it her study to give him all the help in her power, and I felt it a privilege to render him some assistance, but all we could do was comparatively little. We saw with anxiety that he was becoming paler and thinner; there was also latterly a great solemnity in his manner. However, we still hoped that if not another missionary, at least an assistant would arrive before it was too late. Thus things continued until Wednesday, the 8th of July, when an express arrived from Port-au-Prince, sent by Mr. Jones, the American anti-slavery baptist missionary, to request that Mr. Francies would immediately set off for that town, an event having taken place which involved the prosperity, and even the existence of the missionary station there, and on which Mr. Jones wished particularly to consult Mr. Francies. With this urgent request our dear friend thought it his duty to comply; the cause of Christ being concerned. He set off for Port-au-Prince on Thursday afternoon; on the following Monday Mr. Jones left Haiti on a visit to the United States, and Mr. Francies preached for him in French and English, as well as for Mr. Bird, the Wesleyan missionary, to whom he was much attached. His sermons appeared to make a deep impression, but all his friends there were struck at seeing him look so ill.

He reached home on Saturday, the 18th, about noon, having preached to about twenty persons in the hut in the mountains where he had put up for the night. He intended to return there occasionally to preach, as it is a populous neighbourhood, and the people appeared desirous of hearing the gospel.

He was very much fatigued, but persisted in conducting the services of the sabbath, shortening only that of the morning. He attended the sabbath-school, and talked as usual to the strangers who came to look on. In the evening he spoke to his beloved congregation for the last time; his text was, "God is love." After the service his young friends and pupils clustered around to welcome him home. Ah! they little thought it was a long farewell they were taking.

On leaving the chapel he spoke very little, appearing tired, and very sad; indeed we were all sad, for one of his favourite circle had been absent from both services, we feared profaning the sabbath. Some time ago this young man, who lives very near us, was dangerously wounded in a quarrel with one of his friends; Mr. Francies ran to his assistance, and dressed the wound long before a surgeon could be procured. For this he was very grateful, as well as for Mr. Francies's subsequent visits to read and pray with him during his illness. He appeared to have some serious impressions, and had been a constant and attentive hearer at the chapel ever since his recovery; but that day he had gone away with some of his old companions, unable, as we have since heard, to withstand any longer their ridicule and reproaches.

Monday, the 20th, Mr. Francies was not well, but conducted family worship in the chapel as usual, met the inquirers in his study till noon, and then taught his English class. His mind was much occupied with the schools; he spoke on the subject to Mrs. Francies, Miss Clarke, and me, saying that since he could not hear from England, we must try to do something ourselves directly, it being high time to open the common school. His plan was, that as Miss Clarke had now some knowledge of French, but not enough to conduct a school alone, we should open the primary school, join it to mine, and carry them on together, until the scholars should become too numerous, when, if nothing else could be done, he would try the plan of going from door to door to beg for subscriptions to support a Haitian master, should he be able to get no other.

He loved and pitied this people, and it was his ardent desire to lay himself out for their spiritual and temporal welfare, but God had ordered otherwise. The plans he so fondly hoped to realize for the good of his beloved charge were not to be executed by him; his labours were over, and he was to enter into rest.

How mysterious it is that one who seemed so peculiarly adapted to the wants of the people, should thus be snatched away just when such a sphere of usefulness was opened before him; that such a faithful, zealous, devoted labourer should be taken from the vineyard when there is already such a dearth of labourers. Though he had been here so short a time, God had blessed him with unlooked for success, and given him the hearts of the people. He was beloved and esteemed; indeed, I may say venerated, by all who knew him. His death is considered a public loss, and the whole population mourn for him as for a brother. Our own feelings under this heavy stroke are too painful to be expressed, and those of dear Mrs. Francies are of course far more poignant. For the mission, for ourselves, every thought

is full of sorrow; still we are not forsaken. We are enabled to feel that this affliction, heavy as it is, comes from the hand of our gracious and all-wise Father; to say, "It is the Lord, let him do as seemeth him good," and to trust in him who has promised to be the husband of the widow and the father of the dear fatherless babes. With respect to the mission, the cause is the Lord's, and must go on. Oh, that it may please him speedily to raise up some one well qualified to enter into the labours so happily begun. Surely the mission to Jacmel will not be abandoned; surely some one will be found who will love and pity the kind-hearted but deluded Haitians, and who will say, "Here am I, send me."

On Monday evening Mr. Francies, feeling unwell, had taken some medicine; towards morning he felt a sudden chill, which was followed by fever and violent headache. During the early part of the day other remedies were tried to no purpose, until about noon, when he was seized with excruciating pain in the lower part of the back. Mrs. Francies, greatly alarmed, sent for the best doctor the place affords, who is considered clever in cases of fever. He ordered leeches to be immediately applied to the part affected, but it was with great difficulty they were procured. They in a great measure relieved, or, as Mr. Francies expressed it, spread the pain, but the fever was still high. The next morning the doctor wished to bleed him in the arm, but Mr. Francies said that he felt so weak that he was persuaded bleeding would cause his death. It was then proposed that leeches should be applied to the temples, and other remedies tried, which was done. The fever lowered, some favourable symptoms appeared, and we all, except Mrs. Francies, hoped the worst was over. His mind was very calm, which gave the doctor great hope, and he appeared to be much in prayer. One day, in the early part of his illness, Mrs. Francies asked him if it hurt him to talk; he said it worried him; he was therefore kept as quiet as possible, and we refrained from speaking to him of anything not absolutely necessary. Once he told Mrs. Francies he thought he should never recover so as to labour again in Haiti, but added, "It will be all well." This impression, no doubt, continued on his mind, for on hearing the noise of the dances, songs, and other heathenish ceremonies practising as usual, at the death of a poor woman just by, he exclaimed, "Pauvres Haitiens! Pauvres Haitiens!" On Saturday afternoon he called me to him, and requested me to beg Mrs. Francies not to agitate herself so, as it distressed him. I said, "I think she has no reason to be so anxious; I hope you will be better soon." With a half smile he answered, "Yes; no matter how it may turn, I shall be better."

Only that evening I began to be alarmed

at his rapidly increasing weakness. He had a bad night. Sunday forenoon a terrible hiccough came on, which nothing could effectually relieve for many hours; he also suffered much from oppression on his chest. Late in the afternoon, when almost exhausted, he said to me, "Is it not strange, all this agony—and not one drop—of perspiration?" I said, "But though your flesh and your heart fail, you find God to be the strength of your heart." He answered, "Yes." I then added, "Behind a frowning providence, He hides a smiling face." He nodded assent.

Just afterwards he said, "If I should be—taken home—you must go—to England (he no doubt took it for granted that in the event of his death Mrs. Francies would wish to return, so he thus expressed his desire that I should accompany her)—you will ask—Mr. O'Kiel—to settle—my affairs." On my saying "God can still raise you up; I trust you will be restored to us." He calmly replied, "Perhaps." The subject was so painful to me, that I had not courage to ask him any questions as to his wishes if he should be removed, which I now much regret, as that proved to be the last opportunity I had of speaking to him.

Leeches were applied below the chest, and somewhat relieved the hiccough and oppression; but towards night the fever rose again, delirium came on, and, as far as we could judge, his reason never returned. The next day, however, there was some hope, but in the evening symptoms of approaching death appeared, and the doctor did not think he could live till morning. Again he revived a little, and seemed easier, and again the friends around induced us to hope. Nearly the whole of Monday night Mrs. Francies and I each held one of his hands in ours, which seemed to soothe him. Tuesday was passed between hope and fear; nothing was left untried that could be likely to relieve his sufferings. He was so much wanted, it seemed as if God would still grant him to our prayers.

We did not entirely cease to hope until between seven and eight, p.m., when the most terrible agony came on that ever I witnessed. Miss Clarke, who was fanning him, said to me, "Now it is all over, he is dying." From that time until half-past four in the morning, it was a scene fearful to behold. Dear Mrs. Francies was almost distracted at witnessing the sufferings of one so dear, and no possibility of mitigating them. We could only pray for his release, if possible still more ardently than we had done for his life. At length we prevailed on her to leave the room, and I promised to remain to the last. Three of his spiritual children were also present, and some other friends. Oh, that awful night! It seemed as if years were passing over me.

All had remarked how very patient dear Mr. Francies had been during his illness, but as

mortification came on his mournful groans and piercing cries were heard at a distance from the house, though there still seemed to be an effort to suppress them. They still resound in my ears, and when I close my eyes, his struggles come again before me.

About half-past four, A.M., he gradually became quite calm; his breathing grew shorter and shorter until a few minutes before five, when his happy spirit exchanged a bed of agony for the mansions of eternal bliss. At the time he expired I was holding his dear icy hand in mine, and when the last breath was drawn I closed his eyes; it was almost beyond my strength, but I could not bear that a stranger should perform this last sad office. Dear Mrs. Francies was mercifully supported at this trying moment, indeed with her, as with us all, thankfulness for his deliverance from such intense sufferings at first almost swallowed up every other feeling. It is now we feel our irreparable loss.

Dear Mr. Francies was always on the watch to speak a word in season. When Mr. D., the young man above mentioned, heard of Mr. Francies's illness, he hastened to endeavour to procure some leeches, and then with his wife came to offer his services to apply them, or to render any other assistance in their power. On his entering the room, Mr. Francies, although suffering so dreadfully, instantly took hold of his hand, and said, his eyes filling with tears, "Oh, Mr. D., you have grieved me very much; you were away all last Sunday;" adding some other touching remonstrances, and at last, as on another occasion, "Poor Haitiens, unfortunate young men, what will become of you all?" Mr. D., quite melted, replied, "You have reason to reproach me, Sir, but I hope it will not be so again." This conversation was of course in French, in which Mr. Francies had acquired an extraordinary facility.

From that time to the end, no brother and sister could be more attentive to the dear sufferer than were Mr. and Mrs. D. Mrs. Reed also, an elderly lady, to whom our house belongs, and who is one of the converts, has been and is like a mother to us. She scarcely left the house during the whole time. Other friends were also very kind, taking it by turns to be with us by day and by night, preparing and applying themselves the remedies resorted to, so that only the lighter part was left to us; which was a great mercy, for we have found the long watching, grief, and anxiety, quite enough for our strength. They brought us abundance of linen rags, and lent every thing we needed in the house, otherwise we must have been in great straits at such a time. We had also continually persons coming and sending with kind inquiries, and I was told that many were praying for his recovery. These details may perhaps appear tedious; I mention them

chiefly as proofs of the loving kindness of our heavenly Father, who has given us favour in the eyes of the people in this strange land, far away from all our connexions; for though we must ever deeply feel the kindness and sympathy of our friends here, our highest gratitude is due to him who has the hearts of all in his hand, and who has thus remembered his mercy towards us. The Lord has been our help hitherto, and although he has now seen fit to deprive us of our dear earthly guide and protector, we still feel safe under the covert of his wings.

In consequence of the contagious nature of the malady, especially at and after death, and also the heat of the weather, it was considered necessary that the funeral should take place on the evening of the same day. Mrs. Francies followed his remains to the tomb. The funeral was attended by most of the public authorities, and a large concourse of the other inhabitants. Both as a testimony of respect and affection to Mr. Francies's memory, and also from a desire to spare Mrs. Francies the expense, the English pupils, with some other of his young friends, carried the body by turns. They said they could not suffer hired hands to touch it. Before they returned from the funeral, Mr. Bird from Port-au-Prince arrived. We had informed him that Mr. Francies was dangerously ill, so he kindly came to us immediately, and remained until Friday afternoon. His visit was a great comfort to us in our sorrow and perplexity. We were thankful to have his advice and the weight of his opinion as to the course we intended to pursue, and which we hope will meet also the approval of the Committee.

You will see, my dear sir, by Mr. Bird's letter, that we have decided on remaining here at least until we hear from you. Mr. Bird said, that in an ordinary case he should have advised our immediate return, but that this is an extraordinary case, as from the respect and affection of the inhabitants for the memory of Mr. Francies, their deep interest in Mrs. Francies's sad situation, their attachment for her as well as for Miss Clarke and myself, we are led to hope we may still be useful here. God sometimes works by the feeblest means, and we trust that by his blessing we may prevent the entire dispersion of the congregation, and continue the Sunday-school until the arrival of a missionary. We have many opportunities of conversing with those around on the subject of religion. There are also some inquirers whom it will be our privilege to watch over and endeavour to lead to Jesus. We hear of others who are just awakening from their long sleep of indifference, and require instruction. A few days ago a gentleman called to see us, and in the course of conversation he said, "My wife is no longer a Catholic, since she has heard Mr. Francies preach, but she is perplexed what

to do." Last sabbath a man from the mountains came to the chapel, and told Eliacine (the young woman who was baptized) that he and his wife wished to be instructed in the true religion, and that another day he would return with her. We have sometimes opportunities of disposing of bibles and Testaments, giving away tracts, &c. We also continue the English class.

Last week some of Mr. Francies's pupils, and one or two other young men, promised to conduct the services by turns, which they did with great seriousness and propriety. It was thought best for me to read the prayers. In the morning thirty persons were present, and seventy in the evening, besides a great number outside. The greatest stillness prevailed both within and without.

Our stock of good printed French sermons is very small. We stand greatly in need of the books Mr. Francies ordered some time ago, and also of those sent from France. Would it not be possible to send them directly by the steamer, as well as what is necessary for the schools? We hope the young men will persevere notwithstanding the scoffs they may meet with, but if they should withdraw, rather than shut up the chapel, I will conduct the service, though it would be very repugnant to my feelings to do so in public.

With respect to our permanent residence here, it is Mrs. Francies's ardent desire to remain and be useful on the scene of her dear husband's labours. In this desire Miss Clarke and myself heartily concur. Whether my remaining days be many or few, I wish to spend them in endeavouring to lead to Jesus some of the little ones of Jacmel. Should the Committee sanction our undertaking, and the friends at home be willing to aid us, we would establish a boarding as well as a day school, which would be a great advantage, as the girls would then be entirely withdrawn from the dangerous influence to which they

are now exposed. We are told that many parents intend to send their children as soon as the hot weather is over, and that they are very anxious we should remain. One of the day scholars is also promised to us as a boarder. Mine was to be a self-supporting school, but that cannot be for the present; the country is too poor. They can afford to pay but little, and many of them nothing at all. It would be impossible for us to get on with a girl's school without help from home.

I am convinced it would be a great recommendation to the establishment in the eyes of the people if dear Mrs. Francies remained with us, and notwithstanding her somewhat delicate health, she would, with her energetic and truly missionary spirit, be also useful in many ways to the cause here.

The upper part of the house we live in would be well adapted for a boarding school, whilst the lower part would still serve as a chapel and school-room. With Miss Clarke's help we could teach a great number of children. Miss Clarke is a pious young lady of colour from Jamaica, a member of Mr. Knibb's church. She has been long accustomed to tuition. For three years she resided in Mr. Francies's family at Lucea, and carried on the school commenced there by Mrs. Francies. At the time of our distress, after Mrs. Francies's confinement, she came to us, just from affection for the family, and a desire to be employed in missionary work. Mr. Francies being able to offer her for the present only half the salary she had been accustomed to receive, she was at first to assist in the domestic concerns of the family, to study French, and we hoped eventually to carry on a school on the British system. She is clever, has an excellent memory, and acquires the language with great facility. I have no doubt she will be very useful as soon as she is able to speak it fluently, being well received here.

Before this afflictive intelligence was received, the following letter from Mr. Francies was in type. It will now be read with additional though painful interest, and the concluding paragraph especially will, we trust, be considered attentively, as our faithful missionary's last words on behalf of Haiti.

The first Sunday of the present month (June) was one of great solemnity, though at the same time one of great joy to us. We were permitted to make the first baptism that ever took place in Jacmel, and what is more remarkable, to baptize the first Haitienne that ever received the solemn rite of immersion in this island.

Our service commenced on Sunday morning, seventh instant, at a quarter before five, in our little chapel. After singing and prayer, we proceeded to the river, about fifteen minutes walk from the mission house, to the place prepared the day before. Here we proceeded with the solemn but delightful service. Brother Jones, of Port au Prince (who came

over for the occasion), commenced by reading the scriptures, and delivering an address exhibiting the order of the institutions of the gospel. At the close of this address we sung part of the hymn, "Nous voyageons au ciel d'en haut—Irez vous," a hymn Miss Harris has translated for us from the English. This was followed by an address from myself upon the subjects of baptism and the mode of administering baptism, closing it up with an address to the spectators, exhorting them to reflect upon the solemnity of our service and their need of being washed in the cleansing blood of Christ. I then offered prayer. And we went down into the water, and baptized

two persons in the name of the Father, and of the Son, and of the Holy Ghost. The congregation, consisting of about 200 or more, were exceedingly orderly, and many seemed much affected by what they heard and saw; and truly it was a solemn and impressive meeting. The calm serenity of the morning, the gentle flowing stream, the majestic mountains on either hand, which seemed to encircle us, the nature of the service, all imposed a silence, a solemnity, an interest, perfectly indescribable. Oh that the Spirit of the Lord may deepen the impressions that were then made, and make the little one a thousand, and of the small one a strong nation. We will not despise this day of small things. Small things! Are they not great things, that in the midst of every thing to oppose the spread of the truth, on the one side the ignorance and superstitions of the people, on the other infidelity and an influence almost as strong as the *caste* of the east, and the fear and power of the priests, it is rather matter of surprise and joyous wonder that even one soul should have been rescued, and that in such a clear and decisive manner, from the very bosom of the Catholic church? Blessed be the name of the Lord!

The history of the conversion of this female is so interesting, and affords such a striking proof of the truth of that word which is inviolable, "Not by might nor by power, but by my Spirit, saith the Lord," that I will give it you for your Herald, under the title of

THE FIRST-FRUIT OF HAYTI.

Eliacine Louis-jean is the daughter of a Haitien descendant of Africa, poor, but respectable and respected, a rigid catholic, a person of good morality, and one of those very few exceptions which are found even in the Catholic church of this deplorable country.

It appears that for some years past she had impressions favourable to religion, that about two years since she left her father's house (which is fifteen miles distant) to come and reside at this, in order that she might follow more closely the religion of the Catholic church. Here she became a devotee, and united with the holy sisters, yet she felt there was something wanted, though she could not tell what.

It happened that on our opening this place of worship on the 25th of December, she was passing the window, and was attracted by the sound of preaching. She stood and listened, but the service was in a strange tongue. It was in English, a language of which she understands not a single word, yet this was the time the good work commenced, as the sequel will show.

The first time Eliacine attracted particularly our attention was at our evening prayers and evening school. After our evening prayer we would get the children together, and Miss Harris would talk to them, and teach them a

hymn, and invite them to come to a Sunday-school. On one of these occasions we were obliged to request the said Eliacine not to prompt the children to reply, but at the close she requested Miss Harris to teach her as she did the little children, adding, "For I too am ignorant," a request no sooner made than complied with. We soon learned that she was a Roman Catholic of the strictest sort—a devotee. We also found that she was anxious to know the truth, that she was feeling after God. We hoped, and yet we were afraid to hope. We knew the extreme caution with which one ought to proceed in such a case, and yet we were afraid of being unfaithful if we did not exhibit the whole truth. Thus we passed a considerable time in the alternatives of hope and fear. She was regular in her attendance upon every opportunity, and upon her evenings for instruction from Miss Harris, and was seemingly thankful for any little I endeavoured to say to her; but she was yet a member of idolatrous Rome. Good Friday came, and we watched with interest and anxiety to see what Eliacine would do, for this is a day of great show and parade. All the idols of the people, the crucifix, the virgin, the saints, &c., do, with all the holy sisters in white, form a grand procession. Imagine our feelings, if you can, when we learned that Eliacine was with the holy sisters bowing to these dumb idols. The following Sunday, however, she was with us. The following week I resolved upon introducing the subject of idolatry. This I knew required caution and care, but the time had come, it was now necessary. I therefore went to her room to inquire after her health, and introducing religious conversation, soon turned it upon idolatry. I exhibited the difference between the ten commandments as found in the catechism of the church of Rome and in the bible. At this she was evidently surprised. The ice was now fairly open.

The next day was her class day with Miss Harris, when the conversation turned upon the same subject. She here reproached Miss Harris, saying, "Why did you not tell me this before? I might have died without knowing it." I now commenced talking more frequently with her, as my tongue became loosened little by little, and I appointed the Monday morning at nine o'clock for special conversation with her, for which she ever seems thankful. I shall now let her speak for herself, giving you as near a translation of her own words as it is possible to do, in relation to her conversion, as delivered on the second interview of this special kind, namely, the first Monday in May.

Eliacine is seated opposite me in my study. "Well, Eliacine, what have you to ask me or say to me this morning?" I inquired.

Eliacine. "O Monsieur Frances, I verily desire to be converted to God; I verily desire to know all his will and to do it. I am some-

times ready to beg God to convert me truly, and to take me to heaven. The gospel is what I really need." I here directed her to the way of salvation—to the promised influence of the Holy Spirit, who alone could instruct, prepare for, and conduct to heaven.

"O Monsieur Francies," continued she, "I have long time desired to know the truth; From a child I wished to do God's will, and about two years ago I left my father's house in the country, and have been living here that I might attend more perfectly to all things that the church required. This made my father angry. Still I continued to attend, yet did not seem to find what I wanted, till one day passing this market, I heard something like preaching. I drew up to the window, and listened. You were preaching, but it was in English, and I could not understand, but I felt compelled to stand and listen. I could not tell why, but I could not go away till the service was finished. When I returned I told my friends of the service, and of my intention to return. They told me that I must not go there, that bad things were said and done there, and that if I did go they would not respect me. Well, I could not help it, I was obliged to come. I came, entered the house and sat down, and during the service I found my heart broken. I could not help crying, and that without being able to tell why. I felt something I could not explain. Something seemed to tell my heart that I should find here what I wanted, and I have found it; it was Jesus Christ. I told my friends that I intended to come to the new chapel. They laughed at me, and persecuted me greatly. From that time I have been praying to God to show me his way, and to tell me all his will, give me his Holy Spirit to help me to do it; and now I beg you, Monsieur Francies, to tell me all; don't hide any thing from me, I pray you, Monsieur Francies (and the tears started from her eyes as she spoke, till she wept greatly). What are the commandments of Christ?" she demanded. The subject of Christ's positive commandments had not before been but just referred to. I explained the requirements of the gospel, brotherly love, &c., passing over the commandment of Christ upon the subject of baptism, preferring that she should read and find the ordinance for herself, and foreseeing that the ordinance administered as we do it would be a great trial to any one in this country, especially to one already so persecuted as Eliacine. At length she said, with much earnestness, "But is there nothing else? What are the commands of Christ? I pray you tell me all, hide nothing from me. I wish to be verily converted to God" (again she cried). Well, thus pressed, I came to the positive commands of Christ, and after briefly referring to the ordinance of baptism, she said with as much simplicity as did the Eunuch, "What doth hinder me to be baptized?"

"If thou believest," I said, "thou mayest." "I believe," said she, "but can you baptize me?" "Yes, most certainly I can." "And will you?" "Yes," I said, "if you desire it." But I said, "you must remember it will expose you to still greater reproach and persecution." "Ah," said she, "Monsieur Francies" (her eyes suffusing again with tears), "but my father has forsaken, all my family persecute me; I am obliged to give up my father for the gospel, and with him I have given up all. I hope I shall be able to bear it. I have suffered much, much, and been in want already." She then inquired, "What day will you make the baptism?" "Probably some Sunday," I reply. "And where?" "In the river." She then continued to describe a good place, *assez profonde*, &c. I recommended her to think the matter over, and after reading some scripture, commended her to God. This was altogether so singular, so striking, and unexpected an event that we were all taken aback, and could only exclaim, "What hath God wrought?" This is a token for good that we could not have looked for. But the Lord hath done great things for us, whereof we are glad.

The following Monday, May 18th, she came to my study as usual, and after some conversation upon the subject and services of the sabbath, she said, "Oh, I bless God that my eyes have been opened to see my guilt and error. I have had many idols, but they are no use to me now. I bought them for one gourde each, and I could sell them, but if I did that I should be aiding others to sin, and if I give them away I shall be encouraging those to whom I give them to be superstitious, and this would be equally sinful; but I have given them all up, and will show them to you if you please. Shall I fetch them?" "Yes, if you please." She quickly returned with a crucifix, and a figure crucified to represent the Saviour, the Virgin Mary, and several pictures of saints. A long conversation ensued, which showed the sincerity of her conversion to the faith of Christ. On leaving my study, she said, "Well, Monsieur Francies, I will leave the idols with you to do as you think best with them." I have them in safe keeping, and shall send them to you the first opportunity I have. What a practical comment upon the expression "other lords have had dominion over us," &c. "Not by might nor by power, but my Spirit saith the Lord." The narrative needs no comment. On the one hand it humbles us, and leaves us nothing; on the other it exalts the power of the Spirit of God that Christ may be all in all.

The whole conduct and deportment of Eliacine is at present pleasing. Her devotedness to the welfare of others is great, continually exhibiting great concern for the salvation of all around. Her principles are evidently well founded, to wit, her conscien-

tiousness in reference to her idols. The money would have been of great service to her, for she has had to endure great hardships and not unfrequently positive want of food, while at her father's there is enough and to spare.

Since the day of the baptizing I have entered four other inquirers, who have for some time previous been seeking the truth, and who had become impressed, under the preaching of the gospel, but they have now come forward boldly to give in their names as inquirers. We have six inquirers, five of whom are Haitiennes and one an American black. Of the sincere conversion of three of these we entertain no doubt, and that good is begun in their hearts is quite evident.

There seems to be a troubling of the waters, a shaking of the "dry bones" among a middle class of intelligent persons, chiefly young men, who have had some education, but the vicious habits of the country are great barriers to the triumph of truth in the heart, namely, the sabbath day traffic, and the manner of living with different women or several women. The sabbath may be said to be the only day that a shopkeeper can really do any business, or take any money. Thus to close his shop would be to deprive himself of the means of livelihood. However, our hope is in God and the power of his word.

I have made a journey to two villages on the seaside, eastward. The first one twelve miles distant, the second twenty-one miles. I visited, in connexion with brother Jones, about 100 families, talked with the people, held a public service in each of the villages. We had large and attentive congregations. At Marigos, the most distant of the two, the village contains about 600 souls. We had about 200 or 250 persons present at our service. At "Aux Cayes de Jacmel" we had nearly all the villagers in the immediate neighbourhood. At both of these places it was a new thing preaching the glorious gospel in their own tongue. Impressions were made, and many entreated us not to leave, but to return to them often. They received our tracts eagerly, and I have had three applications for New Testaments since. A few days after a man came to inquire for a Testament, brought a note from two others requesting a New Testament, and desiring to know when I would return. There are two other villages to the south of this, besides all the mountain settlements, which ought to be visited. In one of these neighbourhoods, about fifteen miles from town, I hope to get a school under my superintendence. In a word, every day adds still more and more labour, so that I find myself surrounded with a great deal more work than I can accomplish, even had I no language to acquire and no responsibility to bear. Tell our Christian friends we must have help or we shall fail, and if our health and life fail in consequence of being left alone

in such a field, the church must bear the responsibility of the lives sacrificed. We cannot see souls perishing for lack of the bread of life, and not make our efforts to give them the supply they need, and thus we are sometimes pressed beyond our strength. If you do not relieve me by some aid, you must take the consequences, Christian friends, upon yourselves.

The Christian friends ought to know that the machinery to render their mission in Hayti effectual, must not be diminutive. I know your difficulties and deplore them, but you must explain to the churches, dear brethren, that it will be a bad policy to them, pecuniarily considered, to keep their mission in a weak and ineffective state. This must ever be the case where you leave one man without counsel, without aid, to do all the work and to bear all the responsibility.

Our room, which serves as a chapel, is becoming much too straight for us. We have taken down the last partition, and before long we shall be obliged to do something, what I do not know, for there is not another house to let in the town, and even could we change, we could not find a house containing a larger room than the one we now occupy. I think our friends at home must stand prepared to send us a chapel, or the means to build one, for our room is not only full, but our doors and windows thronged every evening service we hold, and I have no doubt that had we the space we should very soon get six or seven hundred people to hear the word. We ought to have a house forty-five feet by seventy at least. I have no doubt of the ultimate success of your mission in this place. It may be that unanticipated persecutions may come. The priest will fight. Already he sends me his messages to let his people alone, and not to trouble their minds. I pray the Lord to trouble his mind! There may be others, and I have no doubt there are, who will unite with the priests to oppose the glorious reign of truth, though this forms no reason for more tardy movements on our part. By the help of the Lord, we intend to go forward. There is an open door before us, the priest, the freemasons, and all the synagogue of Satan will seek to prevent our entrance, still we shall press our way through. Truth is omnipotent, and must prevail, only let our friends at home do their part by prayer, and by gifts sanctified by prayer. Send us the needful machinery, and we for our part will employ the machinery to the best advantage, according to our ability. With the Lord on our side, we will not flinch or fly from the struggle. Brethren, pray for us, that our faith, courage, and health fail not; and while you thus pray for us, see that neither our faith, our courage, our health fail through any unfaithfulness on your part to the prayers you offer; and let all our friends know that they have it, humanly speaking, in their power to

keep us on the field or to let us sink. Send us aid, we are supported; refuse it, and we must sink.

But you will not leave us; I encourage the hope that the churches will be alive to the interests of this deeply neglected, and forsaken, and distracted country. There is a class of young men in this town, intelligent, half-educated, inquisitive, and I hope of one or two there is in them some good thing to the Lord God; who, if the Lord perfects their conversion to himself, will make the future heralds of salvation. There is greater hope of raising up a native ministry than in Jamaica or St. Vincent's. That is to say, there are young men who upon their conversion would be much sooner educated and prepared to preach the glorious gospel of the blessed

God, from their intelligence, education, and general character of their minds. On this point I ground great hope for the great mass of the population. It may be more expensive at first than some other missions, and than we all anticipated, yet the expenses may not be required for so lengthened a series of years. My eyes are steadily fixed upon this hope, and I do hope some friend or friends will come forward, and enable me to take at least one youth to train for this purpose. It is not to be calculated the immense, the infinite blessing that native agents would be in this country, provided the selection of the men be carefully, prudently, and prayerfully made.

Christian brethren and sisters, forget us not, forsake us not; plead with God for us. Help us, and the Lord will help and bless you.

CANADA.

MONTREAL.

The Baptist College in this city, towards which several years ago friends in Britain contributed above a thousand pounds, which were in the hands of the Treasurer of the Baptist Colonial Society at the time of its union with the Baptist Missionary Society, is at length completed. It was formally opened on the 20th of August.

This interesting event, says the Montreal Register, took place on Thursday last. It was truly a delightful and memorable day. Friends from Quebec and the Eastern Townships, and from various parts of Canada West, were present. All appeared happy and thankful; happy, doubtless, because they were thankful, for such is the wise and gracious arrangement of the divine administration. "It is good to sing praises unto God; it is pleasant; and praise is comely."

Devotional exercises occupied the first place. At four, p.m., the committee and a goodly number of the friends of the Institution, assembled in the College hall for praise and prayer. Having celebrated the glory of the Saviour by singing the well-known hymn, "All hail the power of Jesus' name," and listened to the reading of the 103rd Psalm, the meeting acknowledged the goodness of God, and sought the continuance of his favour. The devotional services were conducted by brethren James Thompson, Wenham, M'Phail, and Girdwood. The President of the College then delivered an address to the students, exhorting them to endeavour earnestly to secure the divine blessing, by the cultivation of personal piety, by diligence in study, by

discreet and holy conduct, and by efforts to be useful. Brother Jersey, of Stanbridge, concluded with prayer.

In the evening the College hall was well filled. Many friends belonging to other denominations were present on the occasion. John Try, Esq., occupied the chair. Prayer was offered by the Rev. Mr. Squier, Wesleyan minister. The following resolutions were then proposed and unanimously passed:—

"That the members of the Canada Baptist Missionary Society now assembled, devoutly acknowledging the goodness of God in connexion with the arrangements which have issued in the present celebration, do hereby, in the name and on behalf of the whole body, solemnly devote this building to the interests of learning and piety."

"That it is gratifying to this meeting to learn, that while the theological instruction imparted in this College to candidates for the Christian ministry, will necessarily harmonize with the views entertained by the Baptist denomination, the collegiate course for general students, being purely literary and scientific, will be unaffected by religious peculiarities, and open to persons, of good moral character, of all classes and persuasions."

On this and the following evening, many other resolutions were passed after the delivery of animated addresses, and much interest was evidently excited.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	May 27.
	CLARENCE.....	Clarke, J.	June 3 (3 letters) and 6.
		Milbourn, T.....	May 28.
		Newbegin, W. ...	June 5.
		Prince, G. K.....	June 7.
		Stewart, I.....	June —.
AMERICA	BROOKLYN	Sturgeon, T.....	June —.
		Henderson, A.....	July 27 and 31.
		Littlewood, W....	August 21.
	MONTREAL.....	Cramp, J. M.	August 12 and 28.
	NEW YORK	Jones, W. M.....	August 14.
		Warren, E. R.	August 13.
ASIA.....	QUEBEC	Marsh, D.	August 10.
	AGRA	Marsh, D.	August 10.
		Makepeace, J.	June 9.
		Williams, R. & ors.	June 24.
	BENARES.....	Heinig, H.....	July 2.
	CALCUTTA.....	Thomas, J.....	July 2.
	COLOMBO	Davies, J.....	June 11, July 9.
		Lewis, C. B.	July 10.
	JESSORE	Parry, J.....	June 17.
	KANDY.....	Allen, J.....	July 8.
		Dawson, C. C.	July 10.
	MONGHIR.....	Parsons, J.....	June 22.
	MUTTRA	Phillips, T.....	July 1.
	PATNA.....	Beddy, H.	June 4, July 1.
	SERAMPORE	Robinson, J.....	July 2.
AUSTRALIA	SYDNEY	Robinson, J.....	July 2.
		Saunders, J.	April 14 and 21.
BAHAMAS.....	ELEUTHERA.....	Rycroft, W. K....	June 15.
	NASSAU	Rycroft, W. K....	July 25, August 10.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 12.
GERMANY.....	HAMBURG	Busch, A.	August 11, Sept. 1.
		Mutzenbecher, A.	September 4.
HAYTI.....	JACMEL	Bird, M. B.....	July 31.
		Harris, M.....	August 6.
HONDURAS	BELIZE	Kingdon, J.....	July 18.
JAMAICA	BELLE CASTLE.....	Jones, S.....	July 20.
	BROWN'S TOWN.....	Clark, J.....	July 20.
	CALABAR.....	Tinson, J.	August 3.
	FALMOUTH	Abbott, T. F.....	July 7, August 5.
	KINGSTON	Oughton, S.....	July 23, August 7.
		Wood, J. H.....	July 23.
	LIMES SAVANNAH....	Reid, J.....	July 20.
	MANDEVILLE.....	Hands, T.	July 18.
	OLD HARBOUR	Taylor, H. C.....	July 18.
	SALTER'S HILL	Dendy, W.	July 19.
	SAVANNA LA MAR.....	Hume, W.....	July 22.
	SPANISH TOWN.....	Dowson, T.....	August 7.
		Norman, — & ors.	August 7.
		Phillippo, J. M....	July 23.
	YALLAHS.....	Kenton, E. & ors.	July —.
TRINIDAD	PORT OF SPAIN	Law, J.....	August 5.
TURKEY	CONSTANTINOPLE,	Goodell, W. & ors.	March 14.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. W. W. Nash, Denmark Hill, for one volume of the Baptist Magazine ;
 Friend, Tulse Hill, for a parcel of magazines ;
 Mrs. Burford, Gravesend, for a parcel of magazines ;
 Mr. J. H. Warter, Borough, for a parcel of magazines ;
 Mrs. James Daniel, Bugbrook, for a box of useful and fancy articles, for *Dr. G. K. Prince*,
Western Africa ;
 Miss Graffley, Mullingar, for a box of useful articles, for *Rev. J. May, Lucea* ;
 Mrs. Nash, Royston, for a parcel of books and tracts, for *Rev. J. Jenkins, Morlaix* ;
 Mr. Thomas Jarvis, Jersey, for a box of magazines and pamphlets ;
 Mr. Phillips, Bristol, for a parcel of clothing and numbers of the "Patriot" newspaper.
 Teachers and children of Rockwell Grove Sunday School, by Miss Elworthy, for a parcel
 of clothing, &c., for *Belise School* ;
 Friend at St. Albans, for a number of magazines ;
 Mrs. S. Berger, Homerton, for a box of useful and fancy articles, for *Mrs. Small, Benares* ;
 Mrs. Kershaw, Hackney, for a parcel of magazines.

CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month of
 August, 1846.*

£ s. d.	BEDFORDSHIRE.	£ s. d.	Willingham —	£ s. d.
<i>Annual Subscriptions.</i>	Biggleswade—		Collection	1 15 9
Chandler, Mr. John.....	Foster, John, Esq., for	10 0 0	Contributions	1 6 5
Wyatt, Mr., by C. S.	Jamaica Institution...			
Tosswill, Esq.				
0 10 6				
	BUCKINGHAMSHIRE.		DEVONSHIRE.	
<i>Donations.</i>	Spenn	5 0 6	Prescot—	
Down, Master, Mission-			Collection	1 18 2
ary box, by C. S. Toss-				
will, Esq.	CAMBRIDGESHIRE.		DORSETSHIRE.	
Evans, Rev. W. W., by,	Cambridge—		Gillingham—	
for India—	Collection, Public		Dunn, Mr. Joseph, and	
Julia B.	Meeting, Zion		Friends	3 0 0
Walter B.	Chapel	7 3 3		
C. B.'s Missionary box	Juvenile Fund, by		ESSEX.	
Gurney, W. B., Esq., for	Mrs. E. Foster,		Colchester, on account	19 1 2
Jamaica Institution...	Treasurer	8 11 11	Loughton Missionary	
J. F.	Ingle, James, Esq.,		Association	5 7 5
M. B., for Tuscarora	by Rev. R. Roff	5 0 0	Contributions, by	
School	Lilley, W. E., Esq.	25 0 0	young Friends, for	
Smith, W. L., Esq., for	St. Andrew's Street—		Native Teacher,	
Jamaica Institution...	Collection	52 2 3	Western Africa.....	1 1 6
5 0 0	Contributions	7 2 6	Stratford—	
	Do., Sunday and		Bloom, Miss, Collected	
	Infant Schools	5 4 2	by, for Dove	0 17 6
	Zion Chapel—		Thorpe—	
	Contributions	2 9 8	Collections.....	4 8 2
	Do., Sun. School	0 8 11	Do., at Oakley	0 16 0
	Caxton—		Contributions	5 12 8
	Collection	2 5 4	Do., at Oakley	0 12 6
	Chesterton—			
	Collection	1 2 0	HEREFORDSHIRE.	
	Sunday School	1 15 11	Leominster and Tenbury	19 6 9
	Cottenham, 1st Church—			
	Collection	18 14 6	HERTFORDSHIRE.	
	Sunday School	1 10 0	Markyate Street—	
	Ely—		Collection	3 1 9
	Collection	3 6 2	Contributions	6 16 0
	Harston—		Do., Sunday School	0 9 3
	Collection	2 8 3	St. Albans, on account	20 0 0
	Landbeach—			
	Collection	1 16 0		
	Melbourn—			
	Collection	5 11 6	KENT.	
	Over—		Folkstone, Salem—	
	Collection	2 6 0	Collection	1 5 0
	Shefford, Little—		Contributions	4 10 0
	Collections.....	4 14 1	Tenterden, Sion—	
	Contributions	4 2 8	Contributions	4 18 4
	Waterbeach—		Do., Sunday School,	
	Collection	3 14 0	Biddenden.....	0 11 8
	Contributions	3 10 8		

NORTHAMPTONSHIRE.		YORKSHIRE.		£ s. d.		£ s. d.	
Rushden, Old Meeting—		Leeds—		Croes-y-parc—			
Contributions	4 0 6	A Friend, for <i>Jamaica</i>		Collection		1 0 6	
Do., Sunday School		<i>Institution</i>	5 0 0	Cwmgarw—		0 10 0	
Girls	0 12 0			Dinas—			
				Collection		0 10 0	
SOMERSETSHIRE.		NORTH WALES.		Lisfane—			
Bristol—		DENBIGHSHIRE.		Collection		1 1 4	
Sherring, R. B., Esq.,		Llanselin	0 15 0	Contributions		0 6 6	
for <i>Africa</i>	5 0 0			Neath—			
Crevkerne—		SOUTH WALES.		Contributions		2 0 0	
Collection	4 1 10	GLAMORGANSHIRE.		Paran—			
Minehead—		Aberavon—		Collection		0 13 0	
Collection	1 9 0	Collection	2 10 0	Penyval—			
Contributions, for		Aberdare—		Collection		1 0 0	
<i>Africa</i>	1 0 0	Collection	1 19 0	Contribution		0 2 6	
Montacute—		Contributions	2 2 6	Rhymni—			
Collection	1 18 6	Betws—		Collection		2 2 6	
Contributions	3 3 4	Collection	0 13 6	Contributions		1 7 6	
Do., Sunday School	0 9 1	Bridgend—		Swansea—			
Stogumber—		Collection	2 16 6	Contributions		3 13 0	
Collection	2 3 3	Do., by Rev. G.		Mount Pleasant—			
Taunton—		Lewis	0 8 0	Collections		8 12 0	
Contributions	7 6 8	Contributions	6 9 9	Contributions		11 1 0	
Do., Weekly (mole-		Caerphilly—		Do., Sun. School		2 1 4	
ty)	2 0 5	Collection	4 8 8	York Place—			
Wellington—		Contributions	1 9 0	Collection and box		10 3 7	
Collection	5 3 9	Do., Sunday School	0 14 4	Contributions		5 0 2	
Contributions	12 15 3	Cardiff—					
Watchet and Williton—		Bethany—		MONMOUTHSHIRE.			
Collection	2 18 4	Collection	8 13 7	MONMOUTHSHIRE, on ac-			
Ditto	4 12 1	Do., Public Meet-		count, by Rev. D. R.			
Wincanton—		ing	7 3 10	Stephen			
Day, Mr. G., and		Contributions	20 9 11	55-0 0			
Friends	10 0 0	Do., Sun. School	0 11 8	Magor—			
Yeovil—		Do., do., Glass-		Contributions, for			
Collection	2 15 0	house, for <i>Dove</i>	1 12 3	<i>Dove</i>			
		Tabernacl—		0 6 7			
SUSSEX.		Collection	5 3 10	SCOTLAND.			
Hastings—		Contributions	4 14 5	Creetown—			
A Lady, by Mrs. Py-		Corntown—		Collection			
well	1 0 0	Collection	0 16 0	1 4 6			
		Contributions	0 4 0	FOREIGN.			
WILTSHIRE.		Cowbridge—		Patna—			
Crockerton	1 11 0	Collection	2 0 0	Juvenile Auxiliary ..			
				6 10 8			

The following particulars of Contributions from Charles Street, Leicester, for the outfit of missionaries, by Mrs. W. Harris, Treasurer, should have appeared in the Annual Report :—

	£	s.	d.		£	s.	d.		£	s.	d.
Collected by—				Fields, Miss	0	15	6	Horsepool, Miss E.	3	10	0
Barbsy, Miss.....	2	17	6	Gillham, Miss Jane.....	2	16	0	Manning, Miss.....	1	5	0
Chapman, Misses S. & F.	2	12	6	Gould, Miss	0	15	6				
Collier, Miss	3	10	0	Green, Miss	3	0	0		26	2	6
Collier, Miss S. M.	1	0	0	Harris, Mrs. W.	4	0	6				

CONTRIBUTIONS.

Received on account of the DEBT of the Baptist Missionary Society, up to September 15, 1846,—Continued from last Herald.

	£ s. d.		£ s. d.		£ s. d.
LONDON AND MIDDLESEX.		Hammersmith—		Stepney College Chapel	2 8 0
		A Friend, by Rev. J.			
Brentford, New—		Bird.....	10 0 0	BEDFORDSHIRE.	
B. C. S., Thank-off-		Hoxton—		Luton, Union Chapel,	
ing, for exemption		Scotch Baptist Church	1 10 0	by Mrs. Tranter	2 0 0
from affliction	2 0 0	Kensington, Silver St...	10 0 0		
Hackney.....	36 17 0	Salters' Hall	13 8 6		

BERKSHIRE.		£ s. d.	HEREFORDSHIRE.		£ s. d.	Melksham		£ s. d.			
Wokingham	5	8	0	Ryeford	2	13	6	Westbury	1	4	0
BUCKINGHAMSHIRE.			KENT.			WORCESTERSHIRE.					
Fenny Stratford	0	5	0	Borough Green.....	1	1	0	Bromsgrove	3	15	0
Haddenham	3	5	0	Cranbrook	1	0	0	Cookhill and Studley ..	2	0	7
CAMBRIDGESHIRE.			LANCASHIRE.			YORKSHIRE.					
Cambridge—				Bury	1	0	0	Haworth, 2nd Church...	6	1	2
Lilley, W. E., Esq. ...	25	0	0	Cloughfold	3	2	11	Leeds	24	2	0
CHESHIRE.			NORFOLK.			SOUTH WALES.					
Coppenhall—				Conistone	1	0	0	CARMARTHENSHIRE.			
Cooper, Rev. J.	1	0	0	Haslingden	2	4	0	Drefach	0	18	0
CORNWALL.			NORTHAMPTONSHIRE.			Llanely, Bethlehem ..			5	0	0
St. Austell.....	2	16	0	Heywood	3	0	0	Login	3	7	0
Saltash	0	14	0	Lumb	1	1	9	Ffosywini, Mr. Thos.	0	10	0
CUMBERLAND.			SOMERSETSHIRE.			GLAMORGANSHIRE.					
Maryport	3	10	0	Bristol, Broadmead, by	7	10	0	Corntown	1	17	6
DEVONSHIRE.			STAFFORDSHIRE.			Penyfaï			4	13	0
Kingsbridge	5	0	0	Bilston—				MONMOUTHSHIRE.			
Newton Abbott	1	11	0	Mrs. Chandler	2	0	0	Llanwenarth.....	15	5	6
Ringmore	1	0	0	Highbridge	2	0	0	PEMBROKESHIRE.			
DORSETSHIRE.			SURREY.			Cilfowyt			1	13	6
Bourton	3	0	0	Mitcham, by Mrs. Pratt	1	3	0	RADNORSHIRE.			
Wimborne.....	0	10	0	Devizes	4	4	0	Presteign	1	1	0
DURHAM.			WILTSHIRE.			SCOTLAND.					
Monkwearmouth, Bar-				Downton	2	4	0	Aberchirder	2	0	0
clay Street.....	1	10	0					Aberdeen	5	5	0
Wolsingham	1	12	0					Auchencairn.....	1	4	0
ESSEX.						Bervie.....			0	6	0
Colchester	1	0	0					Dunbar	2	6	0
Saffron Walden	10	15	0					Elgin	5	4	6
GLOUCESTERSHIRE.						Falkirk			2	12	0
Arlington	2	10	0					Ferryport on Craig	1	2	0
Gloucester	4	12	0					Lawers and Killen	2	2	6
Kingstanley	6	10	0					Lochgilthead	1	2	6
Newnham	3	14	6					Newburgh	1	1	0
						Rannoch and Glenlyon			2	10	0
						IRELAND.					
						Castlewylard			0	2	0
						Parsonstown.....			1	13	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

IRISH UNION MEETINGS.

It is very customary, with a certain class of persons, and a tolerably large class too, to say, when anything is done in a bungling, or strange, or seemingly absurd way, that is Irish. A meeting badly managed, or ill conducted is, according to their notion, an Irish meeting. Well, the meetings we are about to speak of, and which were recently held in the sister land, were truly Irish; not confused disorderly meetings, but affectionate, lively, earnest, solemn, and holy meetings. And may this always be their character!

For some years past, our venerable agent Mr. McCarthy has invited two or three of his brethren to come into his district, to assist him in holding an annual Union Meeting. He has forwarded an account of the one held the last week in August. There were present brethren Carson, of Tubbermore, Wilson of Clonmel, and Watson of Cork. On Saturday evening the 29th, Mr. Wilson preached and the service was delightful—on Lord's day morning there was a prayer meeting from seven till nine, to implore the presence and influence of the Divine Spirit—at ten they met again for public worship, when brethren Watson and Carson preached, after which the assembly removed to the river side, when in the presence of a large congregation, among whom were many Romanists, brother McCarthy baptized two persons, a mother and her daughter; the spectators conducting themselves with the greatest seriousness and decorum. The use of two houses, belonging to Romanists, was cheerfully granted for the occasion. Mr. Watson addressed the people, after the baptism, in a suitable and impressive manner, and commended them, and the service, to the divine blessing. The attendance at the evening service was large and attentive, and the day was one which will long be remembered as a high and holy day.

We were privileged to attend the meetings in Dublin. Each morning there was a prayer meeting, at the last of which, the letters from the churches were read. It was a time of much melting of spirit. At the first evening meeting, after prayer by two of the brethren, addresses, on the love and the example of Christ, were delivered by Mr. Mulhern, and Mr. Williams of Bristol College, who has spent two vacations in Ireland. Mr. Carson preached on Wednesday evening, and the last meeting was a public one, the various speakers enforcing topics of deep interest, and all bearing on the work in Ireland. John Parkes, Esq., occupied the chair. The intervals were partly spent in devotional exercises, and partly in attending to the business of the Union.

The reports from the different churches were very encouraging. Emigration, as usual, had seriously affected some; but, in almost all, there was an increase. A spirit of brotherly love and deep devotion, which we have never seen surpassed, pervaded every heart: it was good to be there. Such services must tell. The friends at Dublin, whose arrangements for the comfort of all were most complete, felt it to be a privilege to make them and carry them fully out. Every one seemed to regret their close. We retired from these services with fresh hope and joy. It was plain that men of God were there, and that God was with them. The spirit of these happy assemblies will not soon expire. British Christians! when will ye heartily co-operate to cover all Ireland with these messengers of the gospel? Are you anxious to spread the truth in every land? Help to plant and sustain churches and missionaries in Ireland, and you will eventually draw a part of the resources from them to extend your operations elsewhere. Moreover, you will protect what you have done abroad from the attacks of the man of sin. Make Ireland your battle-field, and she will be unable to supply the crowd of priests which she now sends forth to disturb the peaceful folds which you have gathered in the distant parts of the earth.

The almost total failure of the potato crop is generally regarded by the people as a judgment of God for their sins. It may be overruled for their spiritual, as we are sure it will be for their temporal, good. RICHARD MOORE in referring to this prevailing sentiment, gives an example, among many, that Romanists are beginning to feel that there is a great difference between

TEACHERS AND WHAT THEY TEACH.

On returning home the other day I met Mr. ———, a Romanist, who told me the pope was dead, and had left a large property to his friends, and he prayed God, he might never be succeeded by another. He also said that he had never heard anything from the lips of his priest that would give any living joy to his soul; and that he always thought the time too short when he conversed with me on heavenly things. He expressed a hope that, in future, he should give more time to religious conversation, that he might be strengthened in the belief of the truth.

We have often called attention to the contrast between the temper and state of mind of the aged Romanists, and the youthful. The former are generally ignorant and bigoted; the latter disposed to inquire after, and listen to the truth. No doubt this difference is mainly owing to school instruction. JOHN TALBOT in his letter of Aug. 1st. gives a striking example of the effect of the truth upon

ONE OF EACH CLASS.

About three months since, I called on a man living at the back of the mountain, to whom I read John iii. and made some remarks on the chapter. His son seemed very attentive, and introduced some other topics. Seeing him inclined for information, I called again in three days. The old man did not seem pleased; so I read none, but spoke to them in the most profitable way I could. On coming out, the son came with me and asked me if I had the book I had read the other day? I said I had, when he asked me to read it at the same place. This done, I left the Testament with him, desiring him to read it to his father.

Supposing the old man averse to hearing me, I did not call again till last week. As soon as I entered the door, I set my eyes on him, expecting nothing but displeasure. But his looks told me I was welcome; he settled a chair, sent for his son out of the field, and inquired what kept me so long away. I told him; when he asked my pardon, and hoped God would forgive him that he had been so

long ignorant of the blessed book. As soon as the son came in, he asked him if he had it; to my joy he drew the Testament from his pocket, and handed it to me. The father asked me to read the same place as before; and when I explained to him the meaning of the serpent on the pole, it was affecting to hear him saying with uplifted hands, *Oh what a great thing it is to see Jesus!*

Mr. MULHERN has been labouring with considerable success. Our friends are already in possession of the results of his labours at Banbridge. Would that the Committee had the means of supporting an agent there. It would soon be an independent church. We extract the following short statement from a recent letter to the Treasurer. He speaks of

SUCCESS AND THE PROSPECT OF MORE.

The meetings at Dublin were well attended, and in all respects were delightful and refreshing. Blessed be the Lord, our prospects of success are more abundant and brighter than at any former period. I have been looking over my own journal, and find that I have baptized *twenty within the last twelve months*. At some of my stations others are inquiring, who will, I trust, soon be giving evidence of love to Christ, by submitting to his ordinances.

Mr. HAMILTON, whose removal to Balina has greatly renovated his health, and who is actively superintending his very large district, has been favoured with most encouraging tokens of the blessing of God on his labours. The following facts stated in his last month's correspondence, will show that

THE WORK IS GOING ON.

Our new teachers are helping to increase the congregation. We had a baptism on Lord's day evening, which was well attended, and very solemn. Three others have applied for baptism and fellowship.

I commenced a school in this town some time ago, in which we have nearly *one hundred children*; and two pious females are actively employed in teaching them. My eldest daughter visits it three times a week; and the children are much attached to her. A desperate effort was made to destroy this new institution, but without success. I have no doubt it will issue in the glory of God, and the salvation of many souls.

PATRICK BRENNAN has recently paid a visit to the district where he lived and

laboured in the early part of his life. He would naturally be anxious to see whether any fruit yet remained. He did not look in vain, and as all would rejoice who long to see the Redeemer's cause flourish, where they had humbly endeavoured to do good, so he rejoiced when he found that

THE PRECIOUS SEED, THOUGH LONG HIDDEN,
WAS NOT LOST.

After I left Ballina, I went to K——, where I spent a portion of my early life. I was happy to see the same people that I had often read to, and explained portions of God's word, still reading it, though the priests had done all they could still to keep them in the dark. But praise to the Lord, the time is come, when the people begin to see that they ought to think for themselves. In one place I was engaged with them, they seemed so anxious to hear, that they kept me reading to them until midnight.

The day following, as soon as I was up, they were there again. I was delighted to see the great desire they manifested to hear the word of the Lord.

A DEARTH OF SCHOOLS AND READERS.

I was sorry to learn that there was not a single school or reader, in that part of the country, either belonging to our Society or any other. I was greatly grieved, as it was in that parish, the Society began its labours in Connaught. My wife taught a school there in 1815; and I have reason to be thankful that great good has resulted from that school *which good can be seen to the present day.*

I have visited a good many families in my own locality during the past month, and distributed a number of tracts. I think the Lord is doing more good than can be seen by the eye of man. The people are more inqui-

sitive on the subject of religion since the late calamity, than they ever have been before.

The extracts from THOMAS DUFFY'S monthly report, which follow, will, we think, not only prove interesting, but show the general usefulness of this sort of agency, and that it is keeping pace with the growing intelligence of the people. Would that we had at least two readers with every missionary, and one where every school was planted.

In sending you a report of my work during the last two months, it is with heartfelt gratitude I desire to state that amid all the trials of want and affliction, with which the poor are here visited, the promise is still true, "My word shall not return unto me void." Many cheering instances of this truth might be given. Let the few following facts suffice however for the present.

NOT PROSELYTISM BUT CONVERSION.

The man whom I mentioned as having some months ago, reproved me for not directly telling him to attend our place of worship, has ever since been a constant attendant upon the means of grace. He very often brings his family and others with him; and has become a decided convert. In a conversation which he has had with our pastor on this subject, he showed that his knowledge of the truth and of the requirements of the gospel was of no ordinary kind. And he now apparently longs much to become a member of a Christian church by baptism.

There are five or six others much of the same mind, but they have not such a knowledge of the Irish and English scriptures as he has, nor is their conduct, though unexceptionable, so well proved as his is. Others again know far more of controversy and read more extensively than they do, yet they show no desire to come out.

POSTSCRIPT.

According to promise, we subjoin a list of the contributions to the Relief Fund. We hope those churches that have not contributed, and those friends whose means will allow them to contribute separately, will do so without delay. When in Ireland the early part of the last month, we travelled from Dublin to Waterford, and thence to Cork. Not one sound potato-stalk could be seen the whole way.

Already the starving people have risen in some districts to demand food. Fever and famine are beginning to make havoc; and while the distress must be appalling, there is vast encouragement to render help now, as the calamity cannot fail to produce a great change in the social habits of the people, and, we hope too, a great change in their spiritual condition. The fund subscribed last year is almost gone. Will tender-hearted Christians suffer their fellow-disciples in Ireland to famish for want of temporal food, when they are trying to feed them with the bread of life? Surely not.

RELIEF FUND, 1846.

	£	s.	d.		£	s.	d.
London—				Luton—Union Chapel, the Lord's table...	5	12	0
Gray, J. Ph.D.....	0	5	0	Leatherhead—Friend, by Rev. F. Perkins	1	8	0
Bligh, Mrs.....	0	5	0	Kingsland—Baptist church, by Mr. Henderson	1	0	0
Elves, Mr.....	0	10	0	Kingstanley—ditto, by Mr. Butterworth...	1	12	4
Fletcher, Joseph, Esq., for Readers...	50	0	0	Husbands Bosworth—ditto, by Mr. Billson	0	11	6
Cozens, Mrs.....	5	0	0	Ross—church at, by Mr. Claypole.....	5	0	0
Kemp, G. T., Esq.....	5	0	0	Beaulieu Rails—Rev. J. B. Burt.....	5	0	0
Lowe, George, Esq. F.R.S.....	5	0	0	Steventon, Beds.—the church, by Mr. Fobee.....	1	6	0
Oliver, Mr. J.....	2	0	0	Deal—ditto, by Mr. Roberts.....	2	10	0
Whitehorne, James, Esq.....	1	0	0	Norwich—T. Bignold, Esq.....	2	0	0
Smith, Edward, Esq.....	3	0	0	Islington—Mrs. M.....	0	5	0
Dixon, Mr.....	1	0	0	"The Love of Christ constraineth us".....	1	0	0
Edwards, Mr.....	1	1	0	London—			
Cotton, Mr.....	0	10	0	Bond, Mr. W. H.....	1	0	0
Bligh, Mr.....	0	10	0	Lion Street—by Mr. Green.....			
Friend, A.....	0	10	0	Blackburn, Mr.....	£2	0	0
Ditto.....	0	2	6	A. C.....	0	10	0
Prescot Street—by Mr. Warrington	10	0	0	The Lord's table.....	10	18	4
Nash, Mrs. W.....	1	1	0		13	8	4
Smith, W. L. Esq.....	1	1	0	Friend, by Mr. Angus.....	0	5	0
Church St., Blackfriars, Lord's table...	5	0	0	Friend, by Dr. Steane.....	1	0	0
Liverpool—Mr. Jackson.....	1	0	0	Peto, S. M., Esq.....	25	0	0
Brighton—Bank Street Church, per Rev. W. Savory.....	2	19	0	St. Andrew's Fife, church at, Lord's table...	1	3	0
Newport, Essex—Mrs. Hopkins.....	1	0	0	Glasgow—Friend.....	1	0	0
Windor, Rev. S. Lillycrop.....	0	5	0	Birmingham church, St. Ann's Street—by Mr. Sargeant.....	0	10	0
Islington Green—Lord's table.....	6	5	4	Cupar, Fife—Mr. Grigg.....	4	0	0
Harington—ditto, by Rev. J. George.....	3	0	0	P.....	1	0	0
March—ditto, by Rev. J. Jones.....	2	0	0	Woolwich, Queen Street—the church.....	4	0	0
Whitechurch—ditto, by Mr. Scorey.....	1	10	0	Luton—baptist church, Rev. J. Burgess...	7	0	0
Eye—ditto.....	1	10	0	Walton—by Mr. Hoddy.....	0	10	0
Bewdley—ditto.....	1	1	0	Ingham and Worstead churches—by Mr. Silcock.....	8	3	6
Wells—ditto, by Rev. W. Evans.....	3	5	0	Liverpool, Pembroke chapel—collection, by J. Coward, Esq.....	22	14	6
Devizes—collected by Miss M. Overbury...	2	18	0	Bristol—R. B. Sherring, Esq.....	5	0	0
Coventry church—Lord's table, by Mr. W. Franklin.....	5	12	8	Newcastle-on-Tyne—Tutthill Stairs church, by Rev. G. Sample.....	10	0	6
Usk—Mr. Phillips.....	1	0	0	Brixton Hill church, Salem chapel, and Friends, by G. Kitson, Esq.....	6	13	0
Hackney—Mrs. Goldsmith.....	2	0	0	Eythorne—Friend, by Rev. J. Webb.....	1	0	0
Exeter—Rev. W. Cross.....	1	0	0	Greenwich church, Lewisham Road, by Rev. J. Russell.....	3	9	0
D. S.....	5	0	0	High Wycombe—by Rev. S. Green, jun. ...	2	10	0
Kelsall, H. Esq.....	20	0	0	London—John Freeman, Esq.....	5	0	0
Edmonton—Mrs. Burls.....	5	0	0	Trowbridge, Mrs. Page.....	5	0	0
Margate—Friend.....	5	0	0	Bristol—Mr. George Daniell.....	0	10	0
Friend.....	1	0	0				
Leek—Mrs. Catherine Gill.....	2	0	0				
Melksham—J. L. Phillips, Esq.....	5	0	0				
Plymouth—the church, by Rev. S. Nicholson.....	9	19	3				
Craven—the church at York Street.....	2	16	0				
Collingham—Mrs. Nicholls.....	5	0	0				

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Islington—J. C.....	1	0	0	Elgin—the church.....	3	0	0
Coleford—collections and subscriptions...	10	3	0	Margate—F. W. Cobb, Esq.....	2	2	0
Wrexham—ditto.....	3	0	0	London—Devonshire Square, collection...	18	8	9
Wellington, Salop—collection.....	1	10	0	Lewes, Sussex—by Mr. Button.....	8	0	0
Newtown—collections and subscriptions...	8	16	6	Amersham, by Rev. W. Salter.....	5	0	0
Bristol—on account.....	82	8	2	London—Mr. John Chandler.....	0	10	6
Keynsham—ditto.....	4	5	6				

Thanks to Mrs. Bartram, of Northampton, for a parcel of clothing, which has reached Ireland, and been distributed ere this.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.